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MISSIONARY SURVEY OF THE PACIFIC ISLANDS

By

J. W. BURTON, M.A.

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FOREWORD.

THE WORLD DOMINION SURVEY SERIES is indebted to the Rev. J. W. Burton, M.A., the General Secretary of the Methodist Missionary Society of Australasia for this Survey of the South Pacific Islands.

Although to-day the main responsibility for the further evangelization of these islands has been shouldered by Australia, the people of Great Britain will always have a keen interest in the work of missions in the South Seas.

Once again this Survey illustrates the fact, which has been revealed in so many of the previous Surveys of this series, that, in spite of the large area which has been evangelized, there still remains a great unfinished task. Much more remains to be done than has yet been achieved. Here the facts are particularly striking.

The total area of the Pacific Islands is estimated at 383,221 square miles, with a population of 2,009,784. The Christian population of this whole area is given as 627,903, of whom 375,111 are Protestants, and 252,792 are Roman Catholics.

Of this total area the *wholly evangelized* section covers an area of 10,543 square miles, or only one thirty-seventh of the whole area. Its population of 527,870 is about one quarter of the population of the whole of the Pacific Islands. In this nominally wholly evangelized section, 221,531 are returned as Christians, of whom 110,588 are Protestants, and 110,943 are Roman Catholics.

The *partly evangelized* area consists of 372,678 square miles, with a population of 1,481,914. The Christian population of this section is returned as 406,372, of whom 264,523 are Protestants and 141,849 are Roman Catholics.

Nearly a million and a half of the total population are still unreached by the Christian Church, even in a region which has been popularly considered as a most successful missionary field. In the face of facts like these the question as to whether missionaries are still required takes on a new significance. Too often successes and consequent commitments in one part of a field have been allowed to obscure the vision of the needs of those parts still untouched.

Nevertheless a striking lesson of this survey is that relatively the Pacific Islands are well occupied, with four hundred missionaries to every million of the population. India has only seventeen and China to-day only eleven per million.

There are masses of heathen still in the New Hebrides, the Solomons and in the three divisions of New Guinea. It is surprising, however, to observe that in New Guinea with a population of 899,042, nearly one-quarter of this population is now Christian, in the proportion of two Protestants to one Roman Catholic.

The growing communities of Orientals in the islands are for the most part unreached. The Chinese in Samoa, the large Indian community in Fiji, the Tonkinese in New Caledonia and the New Hebrides, the Chinese in Mandated New Guinea and the Japanese scattered everywhere, including the twelve thousand in Japan's Mandated islands, all present claims upon the Christian missionary enterprise.

The story of what has been accomplished and of what is now being attempted is full of the deepest interest for all Christian people. The record of the self-sacrifice and zeal of these Christian islanders contains many lessons for us all. There are, of course, many difficult problems confronting the Christian Church and with these Mr. Burton very faithfully deals.

His presentation of the case of the partly unevangelized groups is a fresh challenge to the zeal and enterprise of the Churches of Australia and New Zealand, to which thus far they have so notably responded.

A suggested programme for mission study groups is appended to Part III. which it is hoped may be found useful as an introduction to further study.

The Rev. Dr R. Kilgour, Editorial Superintendent of the British and Foreign Bible Society, has contributed a most interesting appendix on the Bible in the Pacific.

ALEXANDER McLEISH,
Survey Editor.

1, Tudor Street, E.C.4
November, 1930.

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MISSIONARY SURVEY OF THE PACIFIC ISLANDS

CHAPTER I.

General Survey.

To spread out a map of the Pacific before one is to realize almost immediately that we have in this, the largest ocean in the world, conditions that are curiously different from every other part of the planet. The South Pacific is a vast expanse of water with tiny islands or small groups of islands broadcast over its surface. Immense distances separate group from group, and, as will be shown later, intercommunication is costly and difficult. Many of the islands are fertile, some are utterly barren, and while on some life can be an idyllic and pleasant experience, on others it is a perpetual struggle for bare existence. These physical conditions reflect themselves in the life and habits of the people, and the first caution that must be given to the student of the Pacific is that he should not hastily generalize, or generalize over too large an area.

The great distances between the island groups tend to confine missionary activity to limited and separate areas and there is no broad inspiration such as arises from a common task faced by men with common problems, such as may be found in the mission fields of India, China or Africa. There is consequently little or no co-ordination of policy, even within the same society. Men and women live out their lives on a tiny atoll or upon a small cluster of islands and scarcely ever hear of what is happening in a similar group a few hundred miles away. One might think that isolation of this kind would produce a greatness such as Matthew Arnold imagined in his lonely stars :

"Bounded by themselves and unregardful
In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mighty life you see."

There is something, however, pathetic in it all. There appears very little " mighty life," for it is only the men and women of strong personality and generous mind that can rise superior to the cramping influence of a narrow sphere and can relate themselves to the vaster world without. To such lonely places only men and women with rich equipment and ample resources of mind and spirit should be sent. No imposing institutions, but only primitive little churches and schools, surround them, and it is often with " worn-out tools " that they must carry on their solitary task. It is the triumph of faith that sends them back again and again, after a brief furlough, to a work of this nature.

Even in the individual fields themselves there are frequently long distances between mission stations, and loneliness and hardship are commonplaces. Means of transport are few, and utterly bereft of comfort, and in some cases special provision has to be made by the missionary societies themselves to convey workers and their goods from place to place, for commerce has, as yet, no argosies of trade that are at their disposal. The London Missionary Society maintains the "*John Williams*" at an enormous cost, and the Melanesian Mission bears the heavy expense of running the "*Southern Cross.*" The missionary balance sheets show that in some areas more is spent on travelling and freight than upon the salaries and allowances of missionaries! Mission work in these circumstances presents serious financial problems.

The physical features of the Pacific vary greatly. There are some islands and groups of islands that are only a few feet above the level of the sea, and there are great land masses where peaks rise to fourteen thousand feet and lose themselves in the clouds. There are tiny eyots only a few yards across, and there is that mountainous country of New Guinea which vies with Greenland in calling itself the largest island in the world. It is, perhaps, scarcely realized that the island of New Guinea is more than three and a half times the size of Great Britain.

Contrary to popular opinion the soil of the Pacific Islands is not generally rich, and descriptions of lotus-eating should be reserved purely for poetry. Many grand and iridescent South Sea Bubbles have been rudely pricked by this simple fact of inferior and quickly-exhausted soil. In some parts, it is true, Western enterprise has succeeded in making good, for example, by sugar cultivation in Fiji and coconut plantations in parts of the Western Pacific, but the best success, even in these enterprises, was in the days of low freights and cheap labour. To-day, as a rule, even the most moderate success requires a great deal of hard work in an enervating climate, and much worry is rewarded by extremely uncertain results. There are many who cannot see—except it be in the discovery of precious metals—any economic future before the South Pacific, and the political orators' phrases of "unlimited potentialities," and of the Pacific as the "coming world centre of influence" leave those who know the actual facts, quite unmoved. Experience has suggested, and probably will ultimately prove, that the only hope of healthy development is through the education of the people themselves, particularly in agriculture, but it is a long, long road, with only scant reward for the European teacher.

The isolation of the natives from one another for long centuries has had its own peculiar effects, and makes the Pacific an area of bewildering confusion. Customs vary greatly and make these islands the happy hunting-ground of the ubiquitous anthropologist who draws forth from a generous and imaginative people weird and wonderful information which he hastily constructs into still more weird and wonderful theories. The natives vary in culture, in physical traits, and in mentality, and present problems that the sober ethnologist strives in vain to solve.

Perhaps the most perplexing result of this age-long separation is to be found in the variety of languages; the Pacific is a perfect Babel of tongues. One has only to move, in some groups, a few miles up a coast to find an entirely different language spoken, and a few miles further on, yet another. The writer had the experience in Papua of trying to find his way to a certain locality, and it required the media of four interpreters to put some simple questions to the people, and the answers had to come back through the same tedious channels.

The Bauan dialect in Fiji (a dialect selected from among many by the early missionaries) runs through all the Fijian group, and probably seventy thousand people now use it, but there is no other part of the Pacific where so large a number use one common speech. Hundreds of different languages are spoken, of which nearly two hundred have been reduced to writing by the missionaries who have translated the Scriptures and other literature into these forms of speech. But again this is costly both in labour and in money, and in some cases translations have been made and printed for a population of less than a thousand people. In this respect the various missionary societies owe a great debt to the British and Foreign Bible Society which has frequently provided these Scriptures without any cost whatever to the missionary bodies. One of the prime necessities in the Pacific is to find some way of reducing the number of languages spoken, for they are real barriers which keep the people apart.

The people themselves, if we may be allowed some rough generalization to which there will be many exceptions, were animists with the vaguest and most shadowy conceptions of anything that can be rightly termed religion. That their folk-lore and traditional ceremony reveal some seeking after the unknown is evident, but the results of their search seem to have been extremely meagre. They were mostly savages, many of them cannibals, and some notorious head-hunters. It is impossible to print in a book such as this any detailed description of the barbarity and horror of the past. Let one brief extract be given concerning Fiji in which the great King Thakombau,* or Seru, as he was often called, reveals his innate savagery. Little wonder when eventually he did become a Christian he could never sufficiently repent of the past.

“ The men doomed to death were ordered to dig a hole in the earth for the purpose of making a native oven, and were even required to cut firewood to roast their own bodies. They were directed to go and wash, and afterwards to make a cup of banana leaf, which, from opening a vein in each person, was filled with blood. This blood was drunk in the presence of the sufferers by the Kaba people. Seru then had their arms and legs cut off, cooked, and eaten, some of which was presented to them. Seru then ordered a fish-hook to be put in their tongues, which were drawn out as far as possible, and then cut off; these were roasted and eaten while they tauntingly said: ‘ We are eating your tongues.' As life was not extinct, an incision was made in the side, and the bowels taken out, which soon terminated their sufferings in this world."

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* *See* p. 105.

The natives of the Pacific are often spoken of as "child races." There is a sense in which this is true, but on the whole it is misleading. They have, in some respects, the simplicity of children, but with it is allied a duplicity that puzzles the most sophisticated. Pacific Islanders are really difficult to understand, and there are few, if any, Europeans who really know them. Those who have lived longest among them are most hesitant in attempting interpretation, and it is only the five days' tourist, or the anthropologist of three months' residence, or the new missionary in his first period of service, who has any dogmatic opinion. They are not essentially a "simple" people, for modern research shows how complex are their social systems, and how intricate are their family relationships. In certain parts, e.g., Tonga and Samoa, government reached a high level of efficiency with carefully organized councils and clearly defined and widely accepted codes of conduct. The pity is that Western civilization has broken down so much of the ancient culture, and instead of something that was stately and beautiful, we have ridiculous travesties of European political life.

In handicraft they exhibited great skill, while in navigation they showed exceptional prowess. When the European races were sailing little coastal boats round the enclosed and relatively calm Mediterranean, the hardy Polynesians were journeying over this vast sea on perilous voyages hundreds of miles in length, in great canoes over one hundred feet long, that had been hewn with stone implements out of the heavy timbers of their native bush. The epic stories of some of these great adventures deserve to be more widely known.

In housebuilding, some of these Islanders reached a rough standard of construction and comfort. There are still left a few—very few—specimens of their unique skill in architecture. Huge buildings were erected with immense posts and heavy crossbeams surmounted by a wonderfully designed roof. The timbers used in these buildings were shaped with the primitive tools of the stone age, transported to far-distant sites, erected without the use of nail, bolt, or screw, and made strong enough to withstand the fury of the hurricane. With strength there was also beauty, for their houses were decorated with plaited sinnet (a twine made from the coconut husk) and the huge timbers were carved in fantastic and yet rhythmic designs.

Right through the Pacific there is a distinct and curiously restrained feeling in art, and every now and then in some unknown village, or on some lonely island, are found specimens of a taste that delights the eye and brings wonder to the mind that such a savage people should have such a gentle and cultured side to their character.

Roughly, it may be stated that civilization and intelligence are highest in the eastern portion of the South Pacific, and lowest in the north-western. There will be found some exceptions to this broad statement, but in the main it holds good.

Fortunately, or providentially, this was the course followed by the Christian missionaries, and the more intelligent and more nearly self-dependent Polynesians, who were the first to receive the Gospel, have been largely used to help in the evangelization of the less progressive peoples of the north-west.

Though evangelization is now complete in many areas, it must not be thought that the end of Christian effort is in sight. It is merely the beginning, for at this point some of the most urgent and alarming problems emerge, and in the next chapter we shall briefly consider some of these in relation to the missionary enterprise of the Pacific.

CHAPTER II.

Problems and Difficulties.

The missionary societies in the Pacific get much criticism and advice in the carrying out of their task. It is noticeable that criticism is more unfriendly in the newer areas where a less sophisticated people is liable to exploitation by the European, and appreciation is usually more cordial and discerning in the older fields where missions have proved their worth and can show demonstrable results in the life of the people.

It is a question whether the missionary should take any serious notice of the unfair and jaundiced criticism that is so often made. He is there in the interests of the native, and, while not ignoring his duty to his white brethren, must surely see that justice and protection are extended to the less privileged peoples. With Australians, especially, it is so easy to utter the national cry: "A White Australia!" It is not quite so easy for the average Australian settler on the islands to be so sympathetic with the cry: "A Brown Pacific!" But, of course, the one is the natural corollary of the other, for just as we rightly object in Australia to the admission of those elements which would lower the standards of our life, so the brown man and those who represent him have a right to object to those foreign elements which would lower the vitality of the race and degrade native life.

There is in missions, as in all human undertakings, much to criticize, and it is well that mistakes that have been made should be frankly admitted; but when every allowance has been made for the incompetence, interference, and, now and then, the narrowness of some missionaries, there is an enormous balance of good left. It is hard to imagine to what depths some of these primitive people would have sunk had the evil side only of our

European civilization touched them, and had they been the unprotected prey of the lust, cupidity, and cruelty of the unscrupulous type of white man. From the purely evangelistic point of view it is a huge accomplishment to have won whole nations to Christianity, and to have banished entirely heathenism and its abominable cruelties, but there is a social and moral side of the missionary task which is not less remarkable, and which has won the grateful acknowledgment of administrators and thoughtful residents.

The real end of missions from the Christian point of view is, surely, to create a living Native Church that shall be truly indigenous, and by this test all missionary activity must be ultimately judged. There are already such churches in the Pacific ; churches that could carry on their task even though the European staff were withdrawn ; and there are others in process of becoming indigenous.

In Tonga, Samoa, and Fiji, for example, we have well-organized churches which are completely autonomous so far as their own native work is concerned. The Methodist churches in Tonga and in Samoa, and those of the London Missionary Society in Samoa, not only pay all the expenses of the native staff and provide for the erection of all their churches, schools, and colleges, but they raise in addition the salaries and allowances of all European workers. This, within a century of missionary activity, is truly a remarkable fact.

That there are manifest weaknesses in these native churches none will deny, and it may be advisable for many years yet to retain the help, advice, and support of the European missionary, but, nevertheless, they have already proved themselves to be of the very Body of Christ. They have sent forth their own sons and daughters in large numbers to the heathen fields of the Western Pacific where hundreds of them have died of malaria, of blackwater fever, and of other diseases. One missionary, writing from a tiny island with a population of three thousand five hundred people, states quite incidentally : " On an average two couples annually have been sent for mission work in Papua." And the stream shows no sign of drying up. These churches are, therefore, indigenous, self-supporting, self-governing, and, most praiseworthy of all, *self-propagating.*

The Native Church.

It is always difficult to decide when the adolescent has passed from childhood to manhood, and even more difficult to determine the amount of freedom that should be granted at each stage of the process. The adolescent has ideas of his own freedom, and his parents have even more definite conceptions of their authority, and are also affected with a curious loss of memory of their own adolescent ambitions. The native and the missionary, in many places, are in this particular and critical relationship. Too much freedom may mean laxity and moral declension, and the exercise of too much authority may lead to revolt and disaster.

Possibly, no one really knows the mind of the native, and our shrewdest guesses may fall sadly short of actuality, but it is quite evident that of late years there is a new spirit moving in his life, and that he is making demands for wider liberty and for fuller power. Partly this is a repercussion of the Great War. New ideas of freedom have infected the world, and in some subtle and indirect way the Pacific Islander has come to feel that for him also there must be less restriction. He is growing impatient not only of missionary and government rule but of the restraint of native custom also, and here and there are outbursts of license such as horrify the older men, and are almost unbelievable by those who knew the people in days gone by. The Pacific of to-day is strangely unlike the Pacific of even yesterday.

The missionary who knows the native better than anyone else is so afraid that his growing children may not rightly use the new-found freedom, but the native, if he thinks at all, has the idea that he would rather make mistakes and gain experience thus, than supinely obey those who have hitherto ruled him. On the whole, we may say that the Native Church in the South Pacific is developing satisfactorily and that, in the large, the native has just as much liberty as he is capable of using wisely.

For the most part the churches are organized after the pattern of the denominations which founded them; e.g., the London Missionary Society adopts a Congregational policy, and has been extraordinarily successful in organizing individual churches throughout its areas; the Methodists follow the 'connexional' system, and have class-meetings, leaders' meetings, quarterly meetings, and the whole machinery, with slight modifications, of the Home Church; the native Anglican churches follow the forms of the Book of Common Prayer with a startling exactness, are High or Low according to the convictions of their teachers, and intone their services most beautifully; the Roman Catholics have churches after the well-known pattern, with crucifixes, rosaries, holy water, and spectacular processions. Some churches place great insistence upon the celebration of Holy Communion, and much of the energy of their missionaries is spent in preparing people worthily to participate in that solemn rite; and yet one of the most successful churches, judged by spirituality and missionary activity, is that which has been founded for nearly thirty years, and only recently has taken any steps to administer Holy Communion to its native members.

The question may well be asked whether the missionary societies are wise in emphasizing these differences of faith and order, and in perpetuating forms of worship and articles of creed that have arisen out of European factions and that can have no real validity for native thought. For while at present there are definite areas assigned to each denomination so that no overlapping takes place, and all seems on the surface to be well, yet it must be remembered that eventually there must be a considerable mixing of the peoples of the Pacific, and confusion must surely follow when those brought up in widely diverse forms of faith come into closer relationship. The history of missionary work amongst the Maoris of New Zealand should be a solemn warning to the missionary of to-day. The clash of creeds in that land has resulted in a woeful jumble of

Christian ideas, of superstitious practices, and of unhealthy customs, that bear little resemblance to any form of Christianity.

The need of the Pacific is for a Native Church to arise that shall transcend, and be independent of, the form and fashions of our Western denominationalism, but that presupposes a new type of missionary activity and co-operation which is not yet visible on the narrow horizon of sectarian isolation. In this division of the Church there is danger, for at any time a wave of native resentment and feeling may spread over some large area in the Pacific, and then God alone knows what may happen.

Self-Support.

The generosity of the Pacific peoples as shown in the support of their churches is truly remarkable. Out of their relative poverty they give amazing sums of money, and they cheerfully undergo the most real sacrifices in order to support "the work of God."

Societies vary greatly in their financial methods. The Roman Catholic missions, which have considerable support from endowments in Europe, do not collect large sums from their people, but, in order to augment their income, cultivate plantations and engage in other industrial enterprises. Some societies rely largely upon the sale of produce given by their adherents, and thus encourage their members to live lives of industry. Mainly, however, the work is carried on by means of huge missionary collections made once a year. This is a relic from the long past, when offerings were in the form of coconut oil, trochus shell, and other commodities. Much ceremonial usually takes place in connection with these missionary meetings, and they fulfil a real social function in the life of the people.

These collections for the general work of the mission (for the village teachers are mainly supported directly by the contributions in cash and kind of the people) often amount to large sums,—in areas such as Tonga, Samoa, and Fiji, frequently reaching a total of £10,000 and over. These amounts are put into a pool and divided out by a constituted body that is in numbers preponderatingly native, and in theory the natives have the supreme power of distribution, but, as a matter of practical working, the European missionaries decide matters, and the natives usually affirm the decision. This is, of course, far from satisfactory, but while the sums are so large there seems to be no other way, for no native can comprehend such vast amounts.

Such a method of collection and disbursement brings with it a serious lack of local responsibility, and suggests that there should be some smaller financial unit that is within the mental grasp of the native. Even in our own homeland we can imagine there would be a strange lack of a sense of individual responsibility if the givings of our people were all pooled, and from some vast reservoir reticulated back to supply all the needs of each congregation.

At present, missionary societies are earnestly engaged in finding some way to better this condition, and are slowly evolving methods of financial support which will allow the native fuller control on a scale within his power of apprehension and execution. The radical trouble is that the average native has not much idea of the value of money, and has a very slight sense of responsibility as a trustee, for his communal habits of life have not fitted him for disbursements in this modern way.

One of the great drawbacks to the financial independence and ultimate control of the Native Church, is that we have built up large institutions—schools, colleges, hospitals, etc.,—linked up with schemes far too big for natives to manage themselves. Perhaps the most serious criticism of missions in the South Pacific is that they have institutionalized the Native Church after our more advanced European fashions instead of following the simpler and more natural ways of primitive life. This tendency to huge expenditure on elaborate plant still goes on, and while, from our European point of view, it means efficiency, yet, if it stultifies native initiative and native control, it is ineffective in the end.

One of the questions that are debated in missionary circles is whether the Native Church should be asked to pay European salaries? There is, of course, something to be said on both sides. Experiments have been made in this direction, and on the whole appear to be very successful, but there are not wanting signs of friction and emerging difficulty. It would seem that it is better that the European missionary should not be an integral part of the Native Church, but that he should be there as a helper and adviser, rather than as a superintendent and an administrator. He should be regarded as a loan from the Home Church to be withdrawn whenever the Native Church is strong enough to do without him. If that were the acknowledged policy and objective of missions throughout the Pacific, there would be doubtless greater responsibility laid upon native shoulders which would grow stronger by having to bear it.

Native Ministry.

At what stage should natives be set apart and ordained for the work of the Christian ministry ? That is a knotty problem, and complicated by the varying character and ability of the people. In the early days of missionary enterprise in the Pacific, ministers were ordained much too easily. Their education was scanty, and their knowledge of Christian truth was wholly inadequate. The test was character rather than attainment, and none would plead that the test of spiritual fitness should ever be lowered, but equipment is important, and steps, all too tardy, are now being taken to remedy this state of things. In the newer fields, warned by the difficulties and embarrassments of the earlier experiences, the tendency has been to make the gate of entrance too narrow, and in one field that has had nearly forty years of Christian effort no minister has yet been received by that Church. It must be remembered, however, that while men are not ordained as ministers, there are pastors for the people in the persons of catechists and teachers who are appointed to villages, but a Church without a ministry is scarcely one that follows the New Testament model.

Greater emphasis is now being placed upon the training of men for the Christian ministry, and large colleges—again perhaps too large—are being called into being for this special work. In some of these a first class education is given, and men are being most thoroughly prepared for their sacred calling. It would surprise the average European to know the range and depth of the subjects taught—in the vernacular, of course—with the result that these pastors are quite as well fitted for the task among their people as our ministers are equipped for their task at home. There has been some talk recently of sending native students to Australia for education in some of our theological colleges, but up to the present their limited knowledge of English has been the real obstacle. Possibly to educate men away from their natural environment would be to spoil them to a large extent for effective and sympathetic service amongst their own people.

Questions have lately arisen as to the status of these native ministers. Some of them object to being called "native," for this healthy word has acquired, in their minds, an unhealthy significance, and they would rather be called Samoan, Tongan, Papuan, or Indian, ministers, as the case may be. The question is, are these ministers a part of the wider ecclesiastical organization? Can, for example, a priest ordained by the Church of England in the Solomons take his place in the synod of the Anglican Church in Australia or New Zealand; can a Samoan minister be a member of the Congregational Union in Australia; can a Fijian minister claim the right to vote in a Methodist Conference in Sydney? The problem is far more difficult and delicate than at first sight may appear, and there are issues of great difficulty involved. The conclusion to which missionaries are being drawn, either tacitly or determinedly, is that such ministers are to be considered as having been received for service only in the Church of their land, and any arrangements for service elsewhere are matters of negotiation.

Relation of the Native Church to the Home Church.

The native churches of the Pacific are still regarded by themselves as children of the Church at home. Only in Tonga is there political independence, or semi-independence, for it is a kingdom with its own queen and parliament and has a church with full and independent status. The rest of the South Pacific is largely or wholly dependent upon the churches in Australia or New Zealand for guidance and control, and apparently there is little desire for anything else. As time goes on, however, it is likely that requests will be made for fuller autonomy, and it is surely wisdom to forestall demands and to offer privileges and concede rights rather than to grant them on compulsion.

Various schemes have been put forward to give the Native Church more power, but so far have not been very successful. To invest the Native Church courts with wider authority usually means that more power is given to the European missionary whose status and personality overshadow native opinion. The best missionaries do not want this, and the others would not have it.

So far as financial responsibility is concerned, the principle that is most generally accepted by societies seeking to establish an Indigenous Church is that there should be full control by the local Native Church of all monies raised by it, but that monies raised in the homeland should be distributed by Mission Boards through their representatives on the field. This rough and ready distinction for the present apparently works out quite satisfactorily.

CHAPTER III.

Questions Affecting Governments and Missions.

Education.

From the commencement of missionary activity in the Pacific, almost up to the present time, all the education of the native peoples has been in the hands of the missionary societies. This education was, in the first instance, forced upon the missionaries. There was no written language, and though religious teaching might have been given orally, it was desirable and essential that the people should have the Word of God in their own language, and be able to read it at their leisure. This was quite apart from any intellectual advantage arising from possessing a written language and a new culture.

To this enormous task the missionaries addressed themselves ; they reduced the speech to phonetic signs ; slowly built up dictionaries ; translated the Scriptures or parts of them, and created school books and a general literature. To have made, over such wide areas, an illiterate people literate is surely a great undertaking. Sufficient praise has never been bestowed upon these almost unknown men and women who, without thought of praise or reward, carried through this great achievement.

There was a sense in which this control of education gave the missionaries a unique hold upon their converts, but it was also a severe handicap in that it absorbed a great deal of the effort and money of the Church. As settled governments came to the several groups of the Southern Pacific, it should have been the policy of any enlightened secular power to have undertaken this responsibility, and to have left the Church free for her more spiritual work, but the mission schools were already organized, and the governments of those earlier days had only slight interest in the education of natives and, in all justice this ought to be added, they had very little money to spend ; hence, so far as education was concerned there was a policy of *laissez faire.*

It is only recently that governments have evinced any great concern for the education of their subjects, and now new policies in many parts of the Pacific are being inaugurated which will greatly alter the missionary position. Governments are either embarking upon systems of their own, which means the supplanting of the mission schools, as for instance in the Islands under the administration of New Zealand, or they are subsidizing missionary societies provided that certain curricula are followed in mission schools. In some fields both methods exist side by side, and there is no little rivalry and friction. In some of the groups the situation has become acute, and the missionary societies are at the parting of the ways.

In regard to education in general, it must be admitted that the tendency has been towards an education of a too academic type ; that is, undue emphasis has been placed upon mere head knowledge, and the training given has not been sufficiently practical for the needs of ordinary native life. To teach the native of the Pacific foreign languages and higher mathematics may fill us with the sort of pride that a maiden lady has in the cleverness of her pet parrot, but it has no real relation to the actual life of the people, and can be regarded only as an interesting curiosity.

We are thankful to say that the emphasis in this respect has greatly changed of late, and both governments and missions are stressing agricultural and technical education. Such education is likely, especially in its initial stages, to be very expensive, and it is doubtful, even though the governments were willing to allow it, whether the missionary societies could find the funds required to carry out this enterprise on a scale commensurate with the need.

It would seem that what the average Pacific Islander (we are excluding the Asiatic populations at this point) needs at this stage is a simple education in the vernacular enabling him to read and write, conduct ordinary business affairs likely to be within his experience, and obtain some knowledge of the great world by means of suitable books translated into his language, but in addition to this he requires education in those particular arts that will enable him to cultivate his lands and to develop the resources of his country.

The mistake that has been made in the past, and is still being made, is to attempt to develop the countries of the Pacific from without, and by means of capitalist enterprises, using the native as " labour," to seek dividends for companies and profits for individuals. This is really a short-sighted policy, and doomed to eventual failure. To teach the native to win wealth and self-respect from his own soil is not only to increase general productivity and place the country on a better commercial basis, but it means the development of native life and character, and in some cases the very salvation of the race depends upon it. It is more and more in this direction that thoughtful missionaries and enlightened administrators are looking.

In a few special schools English will need to be taught, so that a small selected portion of the population will have the opportunity of equipping themselves for service in Government positions and in higher vocations, but for the great rank and file the simpler and more practical types of education will be all that is required probably for several generations to come.

This brings us to the important question of the medium of instruction. Most governments are insisting upon English not merely as a subject, but as a means of imparting knowledge to the people, and as a medium of general intercourse between Europeans and natives. There is strong opposition to this decision on the part of many thoughtful missionaries, but it will be admitted there is something to be said for the Government point of view. Just recently the Government anthropologist in Papua—an exceedingly able man—has written a memorandum carefully weighing the pros and cons of the case and ultimately decided in favour of the Government policy of education in English. His main argument is that intercourse with the whites more and more depends upon the possession of a language medium, and he pleads that great intellectual benefits will come from intercourse with the European. He further urges that an access to the English literature will extend enormously the scope of education.

The aim of the Government, naturally, is mainly facility in the methods and art of government. With a Babel it can do very little, for it is not to be expected that every officer will be able to learn the six or seven languages that may be in his huge district. As a matter of fact few of them learn any, but content themselves with that atrocious thing known as " pidgin " English. It would be interesting and amusing if we had space to give some samples of this awful jargon, but it will be admitted by all that as a means of conveying any accurate ideas it is utterly useless, and is a fruitful cause of much misunderstanding and bloodshed.

English is impossible to the native as a language for everyday use because its " thought-content " is so different from that of the native speech. A few may learn it with more or less (principally less) success, but there is no hope of its ever becoming the general language of the mass. The few who have imperfectly learned it from an English teacher in a special school will still more imperfectly teach it to others, until in a generation it will have deteriorated beyond recognition. The few natives of the Pacific (and they are very few indeed) who do speak English with any sort of fluency have learned it in schools in New Zealand or Australia where they have had no opportunity of using their own native speech.

The only way out of the difficulty would seem to be to standardize a language in a given area (as has been already done in several groups), conduct the Government business in that, and let it gradually win its way among the people. It is much simpler for the native to learn another native language which is akin to his own in structure and in " thought-content," than to learn a language such as English which has very little point of contact with his methods of life or thought. Native languages are very pliable and lend themselves to the incorporation of loan words from English and other languages, and, as we have already seen, dialects can be developed into a general language that obviously meets all native needs. Most missionary societies use the vernacular, most governments use broken English or " pidgin "—and so the battle goes on.

Decline of Native Races.

One of the problems that has engaged governments and missions in the Pacific is the decline of native races. It is pathetic to see great tribes of people dwindling away, and many and varied are the reasons that are given for this. The general uninformed opinion is that it is due to the presence of the white man, and it is usually concluded that wherever a white man steps, the native ultimately disappears. Robert Louis Stevenson declared " the white man's civilization was scarcely less fatal than the white man's bullet." The natives themselves share to a considerable extent this opinion, and to use one of their old metaphors : " The white man is a great tree, and nothing can grow in the shadow that it casts."

It is true that the coming of the European has accelerated the rate of decrease, but careful investigation points to the fact that long before the white man came to the Pacific, depopulation had set in. The causes are obscure and, in spite of much research, are not yet defined, nor can the natives themselves give any real reason, for native history and native logic are very untrustworthy. Perhaps the general race declension took place with the spread of cannibalism (a comparatively modern thing especially in the Eastern Pacific) and with an increase of the practice of abortion and infanticide.

The post-European causes of decline are easier to understand. The native social structure received a great shock, and was not able to accommodate itself to the new conditions of life. The cessation of war and of preparation for war, where there was no healthy substitute provided in work or sport, resulted in psychological inertia and general insouciance. The coming of our Western civilization, though it brought with it many benefits, also brought considerable evils, and spread new diseases from which the native was not immune. For example, in Fiji an epidemic of measles carried off a quarter of the entire population.

It is a matter for thankfulness that there seems some indication that depopulation has been arrested, and it is quite certain that some of the peoples, for instance the Tongans, Samoans, and Fijians, have turned the corner. In a recent book: *Population Problems of the Pacific* by Dr. S. H. Roberts, a great many facts and figures have been collected, though the results must be accepted with caution, and some of the conclusions cannot be considered quite reliable because of the unreliability of the data. Nevertheless, the general evidence points in the direction of increasing populations throughout the South Pacific. According to Dr. Roberts' statement, nineteen races are increasing, seven are stationary, and five are still decreasing; two, he considers hopeless. "That is, of the total estimated population of the Pacific Islands, 35.04 per cent. is increasing, 39.31 per cent. is stationary, 25.48 per cent. decreasing, but in most cases at a diminishing rate, and only .16 per cent. faced with an immediate prospect of annihilation."*

It seems to be a question of resilience so far as European impact is concerned. If the race is large enough and of sufficient physical stamina to ensure a rebound, then all is well, and a large proportion may survive and then go on increasing at a considerable rate, but where the race is small, or where its physical stamina is slight, it is usually crushed by the force of the blow, and cannot rise again.

Possibly the greatest hope for the future of the Pacific races lies in the direction of their mixing one with another, and there is evidence to support the theory that the children are very much stronger than the parents from which they have come. But the union must be between parents not too far apart; hence, while the Tongan and Samoan or the Fijian and Papuan produce an excellent result, the Indian marriages with Fijians, and European marriages with the various native races, produce, as a rule, offspring that has inherent weakness. The one noteworthy exception seems to be the case of the Chinese, who mate with almost every race and frequently produce healthy and intelligent children.

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Co-operation with Governments.

The relations between governments and missions (except in the New Hebrides, where a wretched and scandalous condominium exists) are excellent. There is considerable co-operation in education, in medical work, and in general philanthropy, and each is able to help and facilitate the work of the other. In days gone by, the government officer was jealous (and not without cause), of the influence of the missionary. The missionary knew the language of the people, was intimate with their domestic affairs, and had penetrated far more than anyone else into their inner life.

The missionary, on the other hand, was not altogether at ease with the government official because of his possession of secular power, which he sometimes appeared to use in an arbitrary way, and in opposition to mission interests. Now, however, there is a better understanding on both sides, and in many of the fields the most amicable relationships exist. In fact, it is the considered policy of quite a number of the governments to assist and subsidize missionary societies in the carrying out of the more or less secular tasks that form a part of the missionary programme. So long as there is no undue interference with the work of the missionary, and no diminution of spiritual activity, this is all to the good.

Comity of Missions.

On the whole, the relation between the missionary societies is friendly. The Roman Catholic Church, after its wont, stands apart from any organized form of co-operation, but its position is better understood, and its spirit is obviously much more friendly, so that the old, bitter feuds of the past are no longer carried on. If any proof were required of this change, one has only to turn to much of the missionary literature of the earlier missions in the Pacific to have evidences of vituperation, scorn, suspicion, and unchristian feeling, that now brings a sense of shame to all who read it.

The Seventh-Day Adventist body stands apart. It has an unhappy practice of settling down in areas where excellent missionary work has already been done by other societies, and then undermining their influence by seizing upon the disaffected in a manner that can be scarcely justified from any point of view. However, the natives with their usual shrewdness and intuition have sensed the situation, and, apart from a little irritation here and there, the Seventh-Day Adventist is no longer any very real trouble.

In Papua, spheres of work are recognized by the Government, and the London Missionary Society, Anglicans, and Methodists have their own respective areas agreed to by each, and confirmed by the administration; while the Roman Catholics have a sphere allotted to them in the interior, though they do not bind themselves to be limited to that. In most of the groups there is a friendly understanding among the Protestant missionary societies, and very little, if any, overlapping. One can see, however, that unless the missionary societies at the home base maintain their comity, differences are bound to arise, for many of the lines of demarcation that have been drawn are either lines of latitude and longitude, or arbitrary divisions that have no relation whatever to the tribal life of the people, hence it may easily happen that, in any one country that has been thus portioned out, complications may arise.

In Australia and New Zealand there are National Missionary Councils affiliated with the International Missionary Council, of which the several missionary societies are members, and which are quite competent to deal with any case of overlapping or dispute. Within these councils the happiest possible relationships exist.

CHAPTER IV.

The Present Missionary Situation.

Christian missions in the Pacific really started in the year 1796, when the *Duff*, the London Missionary Society's vessel, arrived in Tahiti with John Williams as the leader of the pioneer party. Others followed, and for the first half of the nineteenth century there was considerable missionary activity, especially in the Eastern Pacific. It was a fierce struggle with barbarity and horror, with cannibalism and infanticide, with cruelty and treachery, but after a sharp battle the conquest was marvellously complete, and Tahiti, Tonga, Samoa, and Fiji, are names that conjure up in the mind visions of the most romantic triumphs of the Cross.

The chief criticism concerning these earlier missionary efforts is that the missionaries were too iconoclastic. They swept away much native custom that should have been preserved, or at least modified, rather than destroyed. Take polygamy for example: none will doubt that the ideal of monogamy is on every ground preferable to that of polygamy, but the *sudden* abolition of the latter brought in its train most serious social and moral disasters. The whole social life of the people was built round the old system, and the relations between men and women had certain recognized and moral sanctions, but in the ruthless change confusion followed, and healthy manners and modes of life were incontinently abandoned.

In thus criticizing, it must be remembered that those were experimental days; there was no science of anthropology to guide men in dealing with native customs and earnest men were in no mood to brook the licentiousness and degradation which they saw about them. The old Puritan spirit, noble and sane as it was in the main, had some curious limitations, and drew very rigid lines between right and wrong. To pick a flower on Sunday seemed to the stern reformers of those days an attack upon a sacred institution.

On the physical plane there were also serious mistakes, and little allowance was made for the natural conditions of native life. Clothes were accounted good in Europe; they must, therefore, be good in the Pacific. Decency in England demanded certain conventional clothing; hence trousers, coats, shirts, pinafores, and hats, were placed upon the shining bodies of these free people of the sunny islands. They died, in consequence, of pulmonary diseases and were piously wrapped in the very calicoes that had been instrumental in causing their death. There are still good and gentle, but wholly misguided women who interpret it as their heaven-born call to supply the bodies of men and women, and even of little children, in the Pacific with weird semi-European garments, which not merely make charm into ugliness, but are a most fruitful cause of disease. Even yet the native has not habituated himself to the proper use of European clothing.

At the beginning of the latter half of the nineteenth century, attention was drawn to the needs of the Western Pacific. This was then wholly savage, and practically no attempt had been made to evangelize it. The successes of the Eastern Pacific inspired the native Christians to attack, under white leadership, the strongholds of ignorance and barbarism in the New Hebrides, Solomon Islands, Papua, and New Guinea. The attempt made by these brown people to win their fellows for Christ is an epic story of heroism and sacrifice that awaits the pen of the poet.

The present position, looked at from the standpoint of evangelism, is that the whole native population of the Eastern Pacific including Tahiti, Cook Islands, Ellice and Gilbert Islands, Tonga, Samoa and Fiji has been completely evangelized. Not a professed heathen native remains in any of these groups. Considerable parts of the Western Pacific, e.g., New Hebrides, Solomons, Papua, and New Guinea, are in process of evangelization, and considerable activity is being manifested by the various missionary societies in completing the task in these districts.

The untouched areas, as will be seen from the Survey, are portions of the Mandated Territory of New Guinea, of Dutch New Guinea, and of more limited areas in parts of Papua, of the Solomons, and of the New Hebrides. The

Church in Australia and New Zealand must address itself to the completion of this task of evangelization even more earnestly than it has done, but it is safe to say that no help is required from outside sources, for the churches under the Southern Cross have quite sufficient men and money to accomplish the work that has been set them. It is impossible to forecast results, but if a guess may be hazarded, and if the churches do not decrease but, as they should, increase their activity, it is not unlikely that the whole South Pacific will be evangelized within, say, thirty to fifty years.

But here we must pause. The actual evangelization of a people is a relatively small task compared with their Christianization. It is one thing to lift the natives out of the miry clay of heathenism, and even to set their feet upon the rock, but their goings are to be established, a new song has to be put into their mouth, and a new culture, rooted in their old life, must be adapted to the new conditions in which they now find themselves. This is a great task for the Church, and one fraught with the greatest difficulty. At all stages of development wise and devoted men and women are needed, but at this particular stage there must be provided missionaries of special equipment and of spiritual and intellectual power.

It is the recognition of this fact that has induced one large society to insist upon a comprehensive missionary training course, so that men and women may be given guidance in dealing with new and complex conditions. Nothing could be more cruel than to lift the native out of his old conditions, take from him his old customs, and not give him in their stead a new equipment with which to respond to a new environment. That the missionaries are alive to this fact, a visit to some of the older fields would bear abundant witness. Excellent training colleges, up-to-date business schools,agricultural and technical institutions, and child welfare clinics, are all evidence that the missionaries are engaged upon this special task of fitting a people to live in the midst of a new life that has almost too suddenly surrounded them. And the results are, on the whole, satisfactory.

In this Survey no notice, it will be seen, has been taken of the Maori population in New Zealand. In the first place it is difficult to distinguish the Maori from the non-Maori portion of the people, for there has been such miscegenation of the brown and white races that " pure " Maoris are comparatively rare. The New Zealand Church is gradually absorbing within itself these natives of the country, and there is no doubt that ultimately they will become an integral part of the general population, and just about as religious or irreligious as the average New Zealander.

The most stubborn task before the Christian Church in the South Pacific is the winning of the Asiatic populations. There are some seventy thousand East Indians in Fiji, and now practically fifty per cent. of these are Fijian born; about three thousand Chinese are settled chiefly in New Guinea, the Solomon Islands, Fiji, and Samoa, and about five thousand Tonkinese have been imported into the French possessions of the New Hebrides and New Caledonia.

The Indians in Fiji came fifty years ago under an indenture system to cultivate sugar for large companies. That evil system is now utterly broken, and the people are free. The population is growing very rapidly and bringing with it problems that are of tremendous importance. Christianity has made some slight progress, but to-day, chiefly owing to the coming of Arya Samaj missionaries from India, there is a very bitter and determined opposition to Christianity.

The condition of the people under indenture was indescribably bad, and the British Government has enormous reparations to make for permitting such treatment of her citizens from India. The conditions have vastly improved within the last few years, but even yet ignorance and crime are far too much in evidence. Only 1.5 per cent. of the Indian children attend school, and 65 per cent. of the men and 97 per cent. of the women are wholly illiterate, making a strong contrast with the once-savage people of Fiji, who are over 80 per cent. literate both for men and women.

The missionary societies have spent vast sums of money in attempting to win these people, but there has been no real " break " yet. Men and women of the Methodist and the Anglican communion are struggling on in alternations of hope and despair, but such patient faithful work must eventually bear fruit.

Very little is yet being done for the other Asiatic peoples in the Pacific, and to this problem and task the attention of the Australian Church must be called.

PART II.

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PART II.

INTRODUCTION.

BETWEEN the Equator and Australia and New Zealand, are to be found the innumerable islands of the South Pacific. Only several small groups lie north of the Equator. New Guinea is separated from Queensland by the Torres Straits. Eastwards from this point the islands south of the Equator stretch for five thousand two hundred miles till the limit of the French islands of Marquesas is reached. This great island zone stretches southwards from the Equator for two thousand four hundred miles. Its eastern section is occupied by the scattered islands, once known as Polynesia, which have already been evangelized. The story of this achievement is one of the great romances of missionary enterprise. A description of the islands lying in this area is given in Chapter One. This area alone is three thousand four hundred miles from east to west, and two thousand miles from north to south.

The western area, north and north-east of Australia, including the islands north of the Equator, is still only partly evangelized. These island groups were previously known as Melanesia and Micronesia. The Fiji Islands belong to this western group, and, although the native islanders are now wholly evangelized, the almost equally great population of Indians, for the most part yet unevangelized, brings these islands into the partly evangelized group. This partly evangelized section occupies an ocean area of two thousand four hundred miles from east to west, and sixteen hundred miles from north to south exclusive of the areas north of the Equator. The land area of this group is over three hundred and sixty-eight thousand square miles, which is thirty-seven times greater than the ten thousand one hundred and fifty-three square miles of land area making up the wholly evangelized group. The population of this partly evangelized area is about three times as much as that of the wholly evangelized area.

The larger area and population of these western islands, together with the fact that their people are more barbarous and backward, accounts for the fact that, with the exception of the Fiji native group, they are still only partly evangelized. The greater land masses and mountainous character of the islands have also added much to the difficulties of approach.

The islands lying north of the Equator, with a population of over seventy thousand, are scattered over a wide ocean area, and belong to Japan and the United States. It is obvious, therefore, that in spite of the great success which has attended missionary work in certain groups, the unfinished task is greater and in some ways more difficult, owing to the reasons indicated, than that already accomplished.

The following brief review of these island areas will lead to a better appreciation of the Survey presented in the first part.

CHAPTER I.

Partly Evangelized Areas.

SECTION I.

I.—Fiji and Rotuma.

This beautiful group consists of over two hundred and fifty islands, eighty only of which are inhabited, and covers a total area of seven thousand and eighty-three square miles including the island Rotuma. In 1927, the population was as follows :

Fijians	91,263
Indians	70,996
Europeans	4,569
Half-Castes	3,158
Chinese	1,352
Unclassified	5,455
	176,793

The Chinese have settled in this group as traders, and the unclassified population include Japanese and Polynesians. Fiji has been grouped here as among the partly unevangelized areas owing to the presence of the large Hindu and Muslim populations.

These islands were discovered by Tasman in 1643, and afterwards visited by Captain Cook in 1769. Their sovereignty was ceded to Great Britain in 1874, since when their government has been administered by a Governor appointed by the Crown. For the purposes of native government, the Colony is divided into seventeen provinces, in six of which a Superior Chief, under the title of Roko Tui, exercises a form of rule which recognizes to a large degree the principles of native administration by which the people formerly governed themselves.

The two largest islands in the group are Viti Levu, which has an area of four thousand and fifty-three square miles, and Vanua Levu, with an area of two thousand one hundred and thirty square miles. The capital, Suva, is situated on the south of Viti Levu.

Rotuma, an island situated about two hundred and fifty miles distant from the group, has an area of thirty square miles and was included in the Colony in 1880. In language and other characteristics its inhabitants differ entirely from the Fijians. The population, amounting to two thousand seven hundred, are overwhelmingly Methodist. A European Commissioner, who is generally the Government Medical Officer, resides there.

The Fijians who live on the eighty habitable islands of the Colony are classed as Melanesians, but they have the well-built bodies and handsome faces inherited from Polynesian ancestors. Even in the days when the Fijians were regarded as the fiercest of the cannibal peoples of the South Pacific, they possessed the qualities which to-day make them excellent citizens.

Since the coming of the white man, the native population had been gradually decreasing, but in 1925 an increase of four thousand was recorded. The Fijian does not seem to have fallen a victim to European vices as other South Sea Islanders have done. The Indian section of the population is scattered widely over the group and consists chiefly of Hindus, only about seven thousand being Muslims. Several hundreds have become Christians, and work among them is being steadily carried on.

Fiji's problems are largely the result of the commercial exploitation of coloured labour. In the latter half of the nineteenth century, indentured labour took the place of slavery in the Pacific. During the cotton boom of the sixties, Fiji found it necessary to import labour on a big scale, the majority of the workers then coming from the New Hebrides, the Gilbert and Loyalty Islands. When sugar planting replaced the cotton industry in 1879, Indian labour replaced Polynesian, and for the next forty years systematic recruiting for agricultural labour for the plantations was carried on in India. But, at length, aroused by the abuses and hardship of the Indenture system, public opinion in India brought pressure to bear on the Government with the result that it was brought to an end in 1920.

Thus a new era is dawning in Fiji. Many Indian workers when released from their indentures took advantage of the free passage offered them to return to India, but others settled in Fiji and are proving successful colonists and becoming an indispensable asset to the Colony. There are forty-seven factories of various kinds in the islands. Bananas, coconuts, maize, sugar-cane, tobacco, rice, rubber, pineapples and cotton are among the products. There are large numbers of horses, sheep, pigs and goats. The trade of the islands now amounts to over £3,000,000 per annum. Australia supplies the greater part of the imports, and the United Kingdom comes next, while Canada takes the greater part of the exports, New Zealand coming next. The islands are well equipped with telegraphic and wireless facilities. There is no question that a prosperous future lies before the islands as now administered.

The Government carries on eight schools for Fijians, and one school for Indians. A training school for teachers has been opened at Lautoka. Grants-in-aid are paid to fifty-five mission schools. Altogether £34,558 were spent on education in 1928. The infant mortality among Fijians is three times as high as that among the Indians, one half of whom have been born in the Colony. Child welfare work has been started with the approval and help of Government.

Over seventy-eight thousand four hundred and ninety-six of the ninety-one thousand and two hundred and sixty-three Fijians attend the Methodist Church, which has a communicant membership of twenty-six thousand one hundred and fifty-eight. Nearly every village has its meeting-house to which the people are called to worship by the big musical drums that less than a century ago were beaten to announce a cannibal feast. The indigenous island population is, therefore, fully evangelized.

The *Methodist Missionary Society of Australasia* has a total staff of forty-seven missionaries, including eighteen wives, working among the natives. It has also one hundred and ten ordained native pastors and one thousand eight hundred and eighty teachers, some of whom are paid by the Government. There are seven hundred and two churches with three hundred and thirty-nine out-stations.

Recently there has been a change taking place in the administration of the Fiji district, more responsibility is being given to the native Church in order to encourage self-government and self-support. A new progressive spirit, a type of nationalism, has begun to show itself, and, independent of Christian missions, a Young Fijians' Society has been formed which, if rightly led, will accomplish much. It aims at improving social conditions, and interests itself in the general well-being of the community.

Work amongst the Indians is being undertaken by twenty-five missionaries, including seven wives, one ordained native minister, thirty-nine teachers and sixty preachers. There are five churches and eighteen out-stations with a total of two hundred and twenty church members, and a Christian community of four hundred and seventy-three. One hospital and three dispensaries are maintained.

Under the *Church of England* (Diocese of Polynesia) there are four ordained foreign missionaries, including the Bishop, who are chiefly engaged in European work, and five unordained men, including natives. There are also three women missionaries. The number of native churches established among the Melanesians from the Solomons, is four, in addition to which there are two out-stations. There is a Christian community of four hundred, and about ten among the Indians. The Indian work has been increasing and is centred on the island of Vanua Levu where there is a church, a school and a dispensary.

The missionary activities of the Church of England in Fiji are confined to immigrants from the Solomon Islands, most of whom reside in small colonies centred at Suva, Levuka and Vunilagi, and to work which is being established among ten thousand East Indians on the island of Vanua Levu where the Methodist work is confined to the Fijian natives. Among the Chinese in Suva this Mission has recently established a school and church. The school is making good progress and has about fifty pupils. The work is still in its infancy.

Missionary work, educational, evangelistic and medical, is being carried on by the *Seventh-Day Adventists* in Fiji by ten European men, nine of whom have helpers in their wives, and two single women. In addition to these, there are native evangelists and teachers numbering forty-five, four of whom are ordained ministers. There are also two native women helpers in school work. The number of churches and out-stations is thirty-eight and there are six hundred and sixteen baptized members, and one thousand two hundred and ninety-one adherents. A very small number of these are Indians. Recently a boarding school for boys and girls has been opened at Tamavaua near Suva. Plans are on foot further to strengthen the work of this denomination in Fiji, both educational and evangelistic.

The Y.M.C.A. conducts a small work for Indians at Nausori, twelve miles distant from Suva.

An interesting evangelistic work is independently carried on by Mr. C. H. Sperber, an Australian, especially among the half-castes and English-speaking Indians.

The Roman Catholic Church has seventy-eight churches and chapels and three native training institutions. These are directed by a staff of thirty European fathers and fifty sisters.

The evangelistic problem of Fiji centres in the reaching of the Hindus and Muslims, and every effort should be directed towards this end. Much more could be done than is at present being attempted.

II.—New Hebrides, Torres and Banks Islands.

The New Hebrides group, together with Torres and Banks Islands, comprising an area of five thousand eight hundred and ninety square miles, with a population of about sixty thousand, lies about four hundred miles west of Fiji and two hundred and fifty miles north-east of New Caledonia.

The chief islands of the New Hebrides group are Espirito Santo, Malakula, Epi, Ambrym, Sandwich, Erromanga, Tanna and Aneityum, and vary in size from islands a hundred miles in length down to a tiny atoll. There are three volcanoes, one on Tanna in the south and on Lopevi and Ambrym in the north ; in all the islands there are proofs of several upheavals. To the north lie the small islands of the Banks Group and Torres Islands, also administered under the condominium.

Coconuts, coffee, maize and cotton are cultivated, and all tropical fruits are grown. To-day New Hebrides cotton obtains the highest price in the world market.

The northernmost island of the group was first discovered in 1606 by De Quiros ; in 1768 Bourgainville sailed round the southern coast of this same island, but it was Captain Cook, who, in 1773, first sailed round the whole group of islands and gave them the name of the New Hebrides.

In 1846 Great Britain annexed the New Hebrides ; while in 1854 France annexed the island of New Caledonia, and for years used it as a convict settlement. In time, owing to the nearness of the New Hebrides, France began to build up a commercial claim to the islands with the result that an attempt was made in 1886 at annexation which, however, failed. Later on, the two powers, England and France, came to an agreement that neither would annex the islands, and a joint Commission was agreed on and came into force in 1888. The group is now under the joint administration of English and French officials, as provided by the Anglo-French Convention of 1906, and a condominium which was proclaimed at Vila in 1907.

Unfortunately, this method of joint Government has proved utterly unsatisfactory. The two different ideals held by France and Britain with regard to the native races, especially those touching morality, indentured labour, the land question and commercial transactions, cause constant friction between the two administrations.

The French allow the importation of liquor and firearms. They are not friendly to Protestant Missions. The present dual system is hated by all concerned—French, British and Natives.

More than sixty years after Captain Cook first sailed round the whole group in 1773, the great pioneer missionary, John Williams, began work on the island of Tanna, and it was on Erromanga that he eventually lost his life. From that time onwards, island after island was occupied by missionaries; the languages were reduced to writing and the Scriptures translated.

The work of missions in the New Hebrides is carried on in the face of many difficulties. The Melanesian Mission of the Church of England is carrying on its work from its stations at Raga, Lamalana, Maewo and Qatnapni with a staff of six European missionaries. It has also work on Banks and Torres Islands. Part of the old work of the Reformed Presbyterian Church is now under the Church of Scotland which maintains one married missionary on the islands of Santo and Tangoa. The John G. Paton Mission is working from its head stations on the islands of Tanna, Espirito Santo, Paama, Ambrym, Erromanga and Aneityum. Patients come from long distances for treatment at the Lanakal hospital, Tanna. From the same island comes the report that at half-yearly Communions new members are continually being added to the Christian Church. The total number who take Communion is about seven hundred.

From Paama comes the report of the baptizing of twenty-nine native converts, some of whom had been won from heathenism by the native evangelist. Mr. Frater in describing the scene writes: "The converts were of all ages from fifteen years upwards. As they kneeled to take the baptismal vow of allegiance to Christ and consecration to His service, we could not but be impressed with the striking difference the converts presented. The younger adherents, though reared in a savage environment, had the freshness and enthusiasm of new disciples, and they brought to Christ the loyalty and love of undivided hearts. But the faces of the older converts bore unmistakable signs of the depraved form of heathenism in which their lives had been spent." That these men of cannibal ancestry have been won from their old heathenism to a new life in Christ means a great victory.

The John G. Paton Memorial Hospital at Vila of the Presbyterian Church of Victoria Mission, with which the John G. Paton Mission is also connected, is well known throughout all the South Seas.

The Presbyterian Church of New Zealand Mission has stations at Nguna, Tongoa and Ambrym. The Churches of Christ in Australia Mission has also stations at Nguna, Tongoa and Ambrym. The latter mission has a married missionary at work and a community of one thousand eight hundred. The Roman Catholic work is relatively weak. They have one hospital.

A Christian community of probably twenty-five thousand out of a population of sixty thousand reveals the extent of the unfinished task. The work requires to be greatly strengthened by the Presbyterian and Anglican Churches of Australia and New Zealand, and a very definite effort made to evangelize all the islands.

III.—New Caledonia and Dependencies.

The varied and beautiful scenery of the island of New Caledonia and Dependencies, which comprise an area of eight thousand five hundred and forty-eight square miles, is little known as yet to travellers, though the climate is exceptionally good and the island remarkably free from disease. More than half the country is mountainous, the remainder consisting of forests, pasture land and land under cultivation; coconuts, coffee, cotton, maize and tobacco are the principal crops. The island is also rich in minerals; chrome ore, nickel, iron and manganese abound; the nickel deposits are of especial value as they are without arsenic.

In the past, New Caledonia was notorious for its penal settlement; the quarries, roads, railways and even the buildings bear witness to-day to the work of the unfortunate prisoners. Out of a population of over fifty-one thousand, twenty-eight thousand are Melanesian and Polynesian, fourteen thousand are free, and some two thousand three hundred are of convict origin, although the French Government ceased to send convicts in 1896.

The mining and agricultural work have attracted labourers from Java and Tonkin, but strangely enough immigrants from France are not numerous. Protestant Mission work is being carried on in New Caledonia by the Paris Evangelical Missionary Society at two stations, Nouméa and Houailou, with a staff of three married men and one woman missionary.

The Roman Catholic Church has thirty-three head stations in this colony, with two hundred and eighteen European priests and sisters, and a Christian community of over twenty-five thousand, most of whom, it appears, are of French origin.

Education is not well developed, there being only fifty-five schools for colonists and seventy-four for natives. There are about three thousand pupils from each community. In the capital, Nouméa, which has a population of nine thousand three hundred and thirty-six, two hundred pupils are given a somewhat higher education in the "Collège la Pérouse."

The *dependencies of New Caledonia* are: the Isle of Pines, thirty miles to the south-east, with an area of fifty-eight square miles, where there is a population of six hundred; the Wallis Archipelago, having an area of forty square miles, north-east of Fiji, with a population of four thousand five hundred; the Huon Islands, Futuna and Alofi, south of the Wallis Islands, with about one thousand five hundred inhabitants. Copra and rubber are exported from several of these islands to Nouméa.

The chief dependency of New Caledonia, however, is the Loyalty Island Group (Maré, Lifou and Uvéa), with a total area of eight hundred square miles and a population of eleven thousand. All the land in this group is the entailed property of the natives, so exploitation is rendered almost impossible, and the natives are therefore rich and independent. Although Maré is a coral island, it is amazingly fertile. Maize grows all the year round, while coconuts, bananas, and oranges grow in such profusion that it is impossible for the small community to harvest them. Protestant mission work was started here by the London Missionary Society in 1841, and proceeded steadily until the advent of Roman Catholic priests in 1864, which resulted in dissension. In later years the Paris Evangelical Missionary Society commenced work, and now supports a married missionary and a band of native workers.

In 1845 Lifou first heard the Gospel from the lips of native missionaries, and the Church has steadily grown during the years that have followed. The native Church is strong and self-supporting. The work was handed over in 1922 by the London Missionary Society to the Paris Evangelical Missionary Society, who have a staff of one man and two women. One of the latter is a nurse who has recently been sent out to take charge of a dispensary where she will be working amongst some five hundred lepers. There is also a Bible School at Lifou, which it is hoped in time will become a training centre for native pastors for New Caledonia and its dependencies.

Uvéa is a horse-shoe shaped island, where Christian work was started in 1856 by native teachers from Maré, but, like Maré, came under the Roman Catholic missionaries in 1864. There is a large Catholic Church and a convent at the little hamlet of St. Joseph's. In this group the Roman Catholic Church is strongly entrenched and uses its position to make the work of Protestant missions difficult. The early work of the London Missionary Society has been taken over by the Paris Evangelical Missionary Society. As in most other French colonies where this happens, the development of the work suffers. French colonies are too extensive for the small French Protestant Church to undertake responsibility for their evangelization. Co-operation of other and stronger societies is greatly needed if any real progress is to be made towards the complete evangelization of these colonies. It is not right for the great Protestant community to leave this small, struggling Society, representing the French Protestants, to bear the whole responsibility of the evangelization of French colonies. Something very definite requires to be organized on behalf of Protestant missions in co-operation with the Paris Evangelical Missionary Society.

France proposes to keep the Roman Church out of politics in France, and to preserve a spirit of toleration and religious liberty, but there is great need that this spirit be also preserved in its colonies. It must be admitted that it is very difficult for the colonial official to secure religious liberty when excessive pressure is brought to bear on behalf of the Roman Church, which undoubtedly has more power in the colonies to-day than it has in the Mother Country. The chief problem, therefore, in regard to these islands is the urgent need of very greatly strengthening the Protestant forces which are, at present, in no adequate relation at all to the requirements of the situation.

IV.—Solomon Islands.

The Solomon Islands, with an area of eleven thousand square miles and a population of one hundred and fifty thousand, five hundred and eighty-three, consist of a double chain of islands extending from north-west to south-west, just east of New Guinea. Those under the British Protectorate are: San Christoval, Guadalcanar, Ysabel, Malaita, Florida, New Georgia, Choiseul and Shortland, and various other small islands. The islands of Bougainville, Bouka, as well as the Wilson Group and numerous small islands, which before the War were under a German Protectorate, are now under mandate to Australia. Most of the islands are mountainous and all are densely wooded. Here and there, as in the western portions of Guadalcanar and in limited localities on San Christoval, the dense forests give place to long grass and ferns. The lovely islands in this group are separated from one another by deep, still and often land-locked waterways, which present to the traveller a picture of ever-changing beauty.

The Solomon Islands were the first important group of islands in the South Pacific known to Europeans, but after their discovery were lost again for over two hundred years. In 1567, Mendaña, the Spanish navigator, was sent by the Governor of Peru on a voyage of discovery, and a year later sighted the island which he named Ysabel after his wife. After he had explored most of the eastern islands he gave the name of the Islands of Solomon to the whole of the Archipelago, and sailed away to tell of the riches and wonders to be found on the islands, from whence he declared King Solomon had obtained the gold for his temple. It was more than twenty years later before Mendaña could organize another visit to the Islands, but on this expedition he only discovered the island of Vera Cruz where he died and never reached his goal. After his death, his companions, in spite of their efforts, failed to sight the Solomons and Mendaña's tale of the existence of this group was discredited. It was not until 1768 that the English navigator, Carteret, and a year later the French navigator, Surville, re-discovered the islands.

The people of the Solomons, whom ethnologists classify as Melanesians, have been described as the most treacherous and the fiercest head-hunters in the Pacific, and explorers, missionaries, traders and labour recruiters have alike found the Solomon Islands a dangerous field. The missionaries who have settled among them find many good points in the natives, and when undertaking pioneer work in the unexplored regions have found that they responded wonderfully when trust was put in them, and they were not threatened by force.

The natives of the island of Malaita are still as savage as when Mendaña first discovered it, and have a deep suspicion of the European, the result of brutal treatment in the past by whalers or those who followed them. This has resulted in the unjustifiable demand of a white life for every black who dies while engaged on contract labour. The labour-recruiting schooners ply the coast of the Solomon Islands, and every allurement is offered to induce the islanders to enlist. The motion pictures shown on these schooners attract crowds of native youths who gaze wide-eyed at the cow-boy and other wild-west films, thinking probably that these pictures represent the life which will be theirs when they have made their mark on the contract paper.

In 1848, Bishop Epalle, a Roman Catholic, arrived with a band of missionaries at Ysabel Island. On the day he landed he was murdered, and within a short time all his companions had either met the same fate or died of fever. Not till fifty years later did the Roman Catholic

Mission resume their work. In 1856 John Patteson, afterwards Bishop of Melanesia, commenced Protestant work in the eastern section on the island of Vera Cruz, and later met his death there. The Melanesian Mission has since maintained a wide-spread work with marked success. The western Solomons, however, remained untouched by Christian influence till 1902 when a pioneer mission band of the Methodist Missionary Society of Australasia commenced work at Roviana on the island of New Georgia, where to-day there is a flourishing institution for the training of young men as teachers and pastors and also an excellent hospital. By mutual agreement the work of this mission passed in 1922 to the Methodist Church of New Zealand. Work is being carried on in the islands of Rovana, Choiseul, Bilua and Morovo.

The work of the Melanesian Mission is carried on from Siota on the small island of Gela off the coast of Guadalcanar, where there is a training college for ordination. There is an industrial school at Moravoro, Guadalcanar, where they endeavour to develop the native decorative crafts. Carpentry is also taught to enable the churches and dwellings to be improved, as well as to supply the latter with prayer desks, altars, etc. Medical work is carried on here and amongst the people of the neighbouring villages. Three natives, two of them school boys, have been trained as assistants in the dispensary and small hospital. There are nine or ten bush schools under native teachers. The following islands have been occupied by this Mission: Ysabel, Florida, Guadalcanar, Malaita, San Christoval, Ulawa and Santa Cruz.

The work in the Solomon Islands is steadily growing, an increasing number of the people are becoming Christians, new tribes and new villages are being reached. The churches in these centres are prospering, but a great deal more very necessary Bible teaching might be given if more help were forthcoming. There are still regions in the islands already occupied to be evangelized and other islands yet untouched to be reached, but the islanders are at present in a very primitive state of spiritual development. The workers are confidently awaiting the day when, as a result of an increased knowledge of the Gospel, there will arise a band of native Christians, who, fired with the missionary spirit, will carry the light of the Gospel to those others who still remain in darkness.

Leprosy is said to exist on the islands of Guadalcanar and Malaita but no information is forthcoming. Mr. Warren of the Melanesian Mission reports the existence of leprosy in a village named Lago in the island of Gela, and also at Laube. But at present nothing is known of the incidence of leprosy in the Solomon group as a whole.

The South Seas Evangelical Mission began work in 1919, and now has eleven stations and twenty-four missionaries. The Seventh-Day Adventists have also a work on these islands. The Christian community connected with the various missions is about ten thousand. There are sixty-six Protestant missionaries, not including wives.

The Roman Catholic Mission has eighty-three workers and a community of over fifteen thousand.

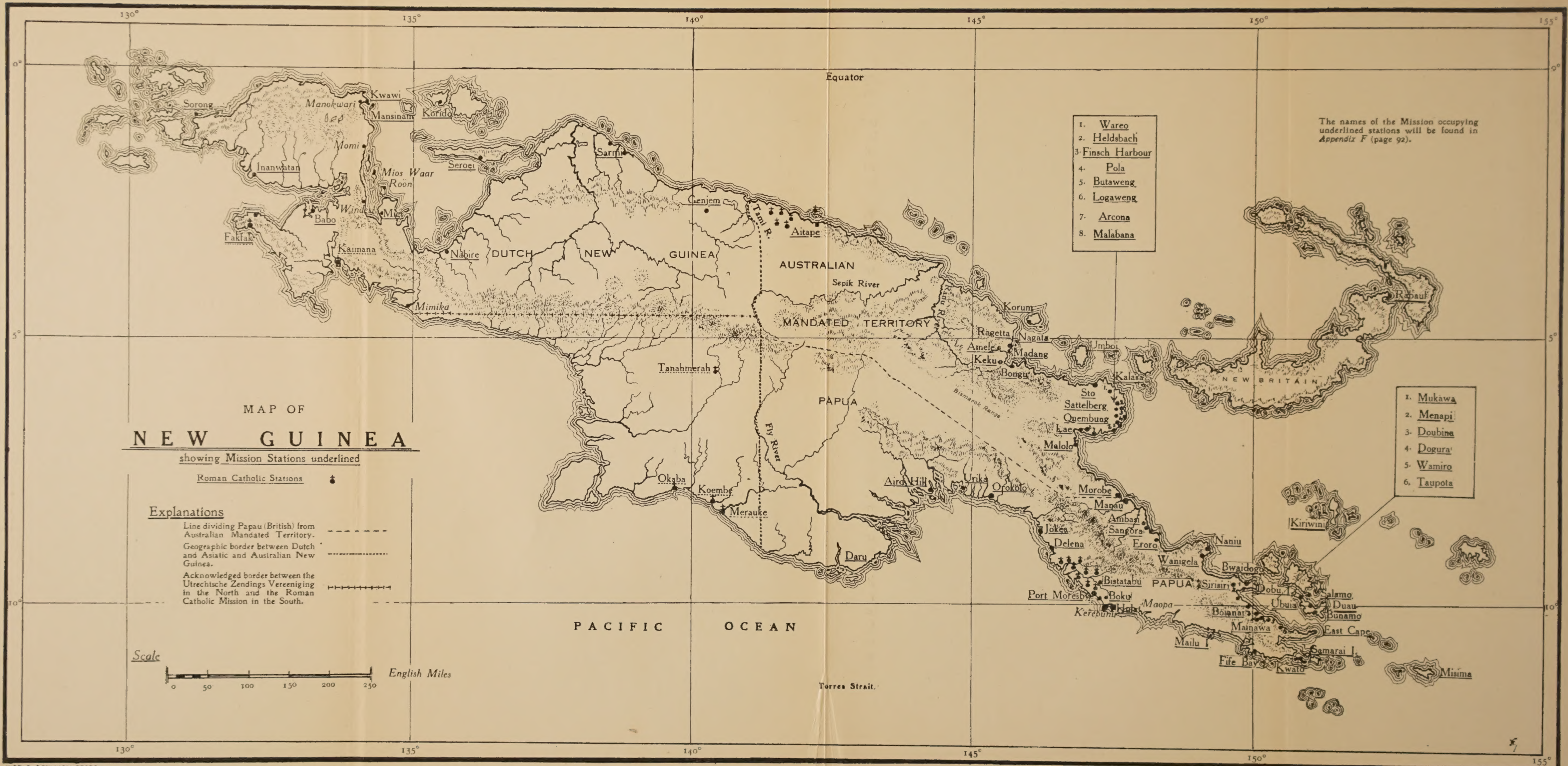
Education is entirely in the hands of the missions. The total trade is now over £600,000 and it seems reasonable to expect that Government will take a great part in educational activities in the near future, leaving the missions freer to complete the task of evangelization.

V.—Mandated New Guinea and Islands.

(*a*). *North Eastern New Guinea.*

The northern section of south-east New Guinea formerly the German Colony, is now mandated to Australia. The mainland is about seventy thousand square miles in area. Little is known of the interior, and only one-sixth of the total area has been brought under Government control. The population of the explored area is estimated at two hundred and thirty-seven thousand one hundred and seventy-nine. Tribal customs and institutions are still unchanged. There are extensive coconut plantations, mainly under European management. Other crops are being encouraged, and native agriculture is being improved.

Administration is still in a primitive state. Government has appointed *Luluais*, officials with administrative duties, to provide for the training of junior officials.


MAP OF
NEW GUINEA
showing Mission Stations underlined
Roman Catholic Stations
Explanations
Line dividing Papau (British) from Australian Mandated Territory.
Geographic border between Dutch and Asiatic and Australian New Guinea.
Acknowledged border between the Utrechtsche Zendings Vereeniging in the North and the Roman Catholic Mission in the South.
Scale
0 50 100 150 200 250
English Miles
The names of the Mission occupying underlined stations will be found in Appendix F (page 92).
1. Wareo
2. Heldsbach
3. Finsch Harbour
4. Pola
5. Butaweng
6. Logaweng
7. Arcona
8. Malabana
1. Mukawa
2. Menapi
3. Doubina
4. Dogura
5. Wamiro
6. Taupota
130°
135°
140°
145°
150°
155°
0°
5°
10°
Equator
DUTCH NEW GUINEA
AUSTRALIAN MANDATED TERRITORY
PAPUA
NEW BRITAIN
PACIFIC OCEAN
Torres Strait.
Sepik River
Fly River
Tami R.
Ramu R.
Bismarck Range
Sorong
Manokwari
Kwawi
Mansinam
Korido
Momi
Inanwatan
Mios Waar
Roon
Seroei
Sarmi
Genjem
Windesi
Miei
Babo
Fakfak
Kaimana
Nabire
Mimika
Aitape
Korum
Ragetta
Nagata
Amele
Madang
Keku
Bongu
Umboi
Kalasa
Sto
Sattelberg
Quembung
Lae
Malolo
Rabaul
Tanahmerah
Okaba
Koembe
Merauke
Daru
Airo Hill
Urika
Orokolo
Morobe
Mamau
Ambasi
Sangara
Eroro
Jokea
Delena
Wanigela
Naniu
Bistatabu
Port Moresby
Boku
Kerepunu
Hula
Maopa
Mailu
Sirisiri
Boianai
Bwaidoga
Dobu I.
Ubuia
Salamo
Duau
Bunamo
Mainawa
East Cape
Samarai I.
Fife Bay
Kwato
Kiriwina
Misima

WORLD DOMINION PRESS

There are few good harbours, and the coastal plain varies from twenty to a hundred miles in width. High mountain ranges bound this plain, and hilly spurs come down through it almost to the coast.

Two German missions were at work on the mainland before the War : the Rhenish Mission and the Neuendettalsaner Mission. The German missionaries have remained at their posts although the administration has passed into the hands of the Board of Foreign Missions of the United Evangelical Lutheran Church of Australia assisted by the Evangelical Lutheran Synod of Iowa and other States. The progress made by the Rhenish Mission was striking. In 1914 there were ninety-six Christians after twenty-seven years' work, while in 1923 there were two thousand three hundred and six, and four thousand preparing for baptism. During this period, the native workers increased from nine to eighty. A striking missionary spirit is shown by the native Christians. Most of the growth is one of self-propagation. The headquarters of this mission are pushing into the interior where there are more people than was imagined. The chief centres are at Madang, Morobe, and Aitape. There are eighteen other stations.

The Roman Catholic Church has established work at forty-nine mission stations between the field of the Lutheran Mission and the Dutch frontier.

(*b*). *Bismarck Archipelago.*

In November, 1884, a German Protectorate was declared over the New Britain Archipelago, which was renamed the Bismarck Archipelago, but after the occupation of these islands by the Australian forces in 1914 they were assigned to Australia.

The chief islands in this group are : New Britain, with an area of ten thousand square miles, and New Ireland and islands which have an area of three thousand square miles ; Lavongai, with an area of five hundred and thirty square miles, and the Admiralty Islands, which have an area of six hundred square miles. The total native population of the Archipelago was estimated in 1927 to be 134,252.

New Britain is a long, crescent-shaped island with an area of ten thousand square miles and, in the explored areas, a population of eighty-one thousand eight hundred and forty-nine. The island is practically undeveloped except in the Gazelle Peninsula in the north; the interior is as yet little known. A chain of mountains traverses the whole length of the island, and there are several active volcanoes. The island possesses several fine harbour but the only one visited by overseas shipping is Simpson Harbour, in Blanche Bay, around whose shores the principal settlement is situated. The capital of the Mandated territory is Rabaul in New Britain, a well-laid-out town, and the headquarters of the Government.

In 1875 Dr. George Brown, the pioneer missionary of the Methodist Missionary Society of Australasia, with a band of island teachers, landed in New Britain and commenced the work of evangelizing the people, and at the close of fifty years there are three hundred and fifteen churches, and a church membership of over six thousand. But there still remains the unanswered challenge of the unevangelized masses occupying the unexplored regions of the interior of the island.

The George Brown Training College at Vunairima is preparing a fine body of two hundred young men to carry the Gospel to these hitherto untouched regions. In the Australian Methodist Mission Report for 1926 we read that "at the commencement of the year there were a hundred and thirty-six students enrolled, and that throughout the year there has been a marked tone of sincere spiritual experience amongst the students, and a healthy enthusiasm for, and interest in, the evangelization of the district has been apparent. Fourteen third-year students have offered for work in circuits other than their own. We are grateful for these manifestations of the activity of the Holy Spirit; that just fifty years after the arrival of Dr. Brown in these islands with native volunteers from Fiji, Samoa and Tonga, fourteen New Britain students should be offering for work in foreign parts, is a real testimony to the power of the uplifted Christ."

The Melanesian Mission has a staff of four workers stationed at Rabaul, Navalapua and on the Arawe Group. Medical work is being begun at Sagsag at the other end of the island from Rabaul.

New Ireland lies north of New Britain. There is a long range of mountains running through it. The interior is fairly well known, and it has a native population of thirty-eight thousand six hundred and three. Work on the coconut plantations is the principal industry of the people.

The *Admiralty Islands* have a population of thirteen thousand eight hundred. Coconuts form the chief product.

The Methodist Missionary Society of Australasia has twenty-one missionaries at work in this Archipelago. There is the large number of one thousand and sixty-eight native workers, many of whom are teachers in the schools where there are over ten thousand pupils. The membership of the three hundred and fifteen churches is about seven thousand. It will be seen that the foundations of a very strong work have been laid which will in time bring the Gospel within the reach of all the inhabitants of this group.

(*c*). *The Solomon Islands.*

Bougainville and five adjacent islands belonging to the Solomon Group fall within the mandated territory. Bougainville has an area of three thousand five hundred square miles, and a population of forty-six thousand one hundred and nine. The adjacent islands together comprise an area of over three hundred square miles, showing a population of nine thousand five hundred and nineteen. Bougainville is very mountainous, and an extinct volcano (Balbi) in the centre of the island reaches the height of ten thousand one hundred and seventy feet. There are several good harbours. The Roman Catholic (Marist Brothers) carry on missionary work. The Methodist Missionary Society of New Zealand has stations on Bougainville.

VI.—Papua.

The territory of Papua (British New Guinea) was taken over in 1901 by the Federal Government of Australia, and this was confirmed by Parliament in 1905. Papua lies south of the old German colony in the eastern half of the island. It includes a number of island groups, the most important of which are the Louisiade and D'Entrecasteaux

Archipelagos on the south-eastern extremity. The total area is estimated at ninety thousand five hundred and forty square miles, of which about eighty-seven thousand seven hundred and eighty-six are on the mainland of New Guinea and two thousand seven hundred and fifty-four are on the islands mentioned. The population is given at two hundred and seventy-six thousand five hundred and twenty-three.

It is difficult to realize how very large the island of New Guinea is, varying as it does from twenty miles at its extremities to four hundred and eighty at the Dutch frontier. The whole island is six times larger than England. From the large central mass the peninsula stretches south-east, and makes up the territories now administered by Australia. The Gulf of Papua on the south, and the Huon Gulf on the north, bite into this peninsula about half way along the coasts.

Much of the interior is still a *terra incognita*. It is a mountainous region with high peaks and lofty plateaux. Its length is traversed by great mountains, the central part of which is called the Owen Stanley Range. To the north of this Range lies the highest mountain in Papua—Mount Albert Edward. Copper, gold, granite and petroleum are found. A coal field also exists on the Upper Kiko River. The largest river is the Fly, which flows from the central highland south-east to a vast delta on the west side of the Gulf of Papua. The tide ascends for a hundred and fifty miles. There are three other deltas in the same Gulf, formed by other great rivers, Bama, Turama and Kiko. Further east the Purari is navigable for a hundred and twenty miles by steam launch. Several other rivers are also navigable. A number of expeditions have ascended these rivers and a lofty plateau has been found to form the watershed of the great rivers flowing into the Gulf of Papua. Exploration is being carried towards the old German territory at various points.

The south-east trade winds and north-west monsoons bring much rain which, with the high temperature of between eighty and ninety degrees, results in a moist climate conducive, on the coast and river valleys, to malaria.

The country is, therefore, unsuited to white settlement. Coconuts, sisal, rubber and other tropical products are cultivated. The plantations under white supervision in 1928 were over sixty-one thousand acres in extent. The tropical flora of the lower reaches passes into Alpine flora on the higher, till at twelve thousand feet there comes the region of stunted shrubs. Above that are found purely alpine conditions and much snow.

The Papuans proper are diffused over the whole area, and negroid stocks are found in the interior. These elements are mingled in some parts with Malayan strains from the north-west. The true Papuan of the Fly River is almost black, usually tall, with frizzled hair. These features become modified in passing eastwards. Until recently cannibalism and head-hunting were prevalent in the interior.

The territory is administered from Port Moresby by a Lieutenant-Governor with an executive and legislative council, one member of which represents the interests of Christian missions.

The tribes are everywhere settling down to peaceful habits. Native rights are protected and freehold alienation of land is not allowed. Everything is done to make the natives economically independent. Copra, pearl shells, gold, silver, osmiridium and copper are among the chief exports. Expenditure, however, exceeds the revenue, and the Australian Government provides a subsidy of £50,000 annually. Trade is conducted chiefly with Queensland and New South Wales.

Missionary work is carried on by five societies. The London Missionary Society began work in 1872, and now conducts its work from eleven head-stations with a staff of twenty-four missionaries and a hundred native workers. Chalmers and Laws did noble service in the early days of pacification, and a Christian community of over fourteen thousand bears witness to the fruitfulness of their pioneer labours. The Methodist Missionary Society of Australasia began its work in 1891 and to-day has a Christian community of over thirty-two thousand. It also works from ten head-stations with a missionary force of twenty-eight and a hundred and twenty-eight native workers. The Australian Board of Missions (Anglican) began work in the same year as the Methodists and carries on its work from sixteen head-stations, with thirty-eight missionaries and sixty-five native workers. It has a Christian community of nearly twelve thousand. All these missions have a number of hospitals and dispensaries —about five hospitals and twenty-seven dispensaries in all. The Seventh-Day Adventists are represented by one married couple.

The New Guinea Evangelization Society works at Kwato and along the southern shore of Milne Bay. This Society was organised in 1923 by the late Mr. C. W. Abel and continues the work of the Kwato Extension Association, an offshoot of the London Missionary Society, which was incorporated in 1920 to develop work in the Kwato area. These two societies work together as one, the administrative headquarters being in America. Industrial work is being developed at Kwato, and churches and schools opened along the shores of Milne. This mission is considering the possibility of opening a new field up the Fly River on the borders of Dutch New Guinea. Five missionaries are now at work, and there are two thousand five hundred and twenty Christians. The district schools are mostly self-supporting and have five hundred and sixty scholars.

The Roman Catholic Church has been working since 1884 and is established at ten stations with a large staff of forty-eight men and fifty-one women missionaries, along with a hundred and fifteen native workers. They claim a community of over eleven thousand, and have six dispensaries.

All the missions carry on educational work, there being over twenty-six thousand scholars. Grants made by Government to the missions in 1928 reached the sum of £3,155. Chiefly for educational purposes a head tax is levied of not over ten shillings for indentured labourers, and not over twenty shillings for other natives. Otherwise the revenue is mainly raised from custom duties.

After fifty-seven years of mission work there is a Christian community of seventy-two thousand and fifteen, which is over one quarter of the population. Of this number over sixty thousand are Protestants. These results could not have been obtained without the enthusiastic co-operation of the native Christians. A Protestant staff of forty men, twenty-six women and twenty-four missionaries' wives should be sufficient to carry on the work. Nevertheless a far greater effort on the part of the Christian Church is called for, and the greater the effort the more speedily and effectively will the task of evangelization be accomplished.

VII.—Dutch New Guinea.

Dutch New Guinea, which has an estimated population of over one hundred and ninety-five thousand and which comprises an area of a hundred and sixty thousand six hundred and ninety-two square miles, covers the whole of the western portion of the island of New Guinea. This is divided into a northern or southern region by a lofty range of mountains. Westward it continues as an isthmus with a small peninsular to the south and passes on to the large peninsular of Vogelkop. The eastern boundary which separates it from the British and Mandated sections was finally settled in 1895; starting from the south coast, it follows 141° 1′ 48″ E. up to the Fly river which it mounts until 141° 1′ is reached, when it once more follows the meridian up to the north coast.

This region is said to have better natural advantages than the rest of the island, and should eventually prove to be of real value to the Netherlands. The Dutch Government took official possession of the territory in the year 1828, but no regular system of government was set up until 1898. Three Assistant Residencies have been established: one at Manokwari on the north coast, one at Fakfak on the west coast, and one at Merauke on the south coast.

Here, as in the rest of the island, there is the same difficulty caused by the lack of a common language. Every tribe has its own "language." Whether these tongues are variations of one original language cannot yet be established with any certainty. The languages in use belong to the Polynesian-Malay group.

Animism, with some peculiarly interesting features, is the prevailing religion of the inhabitants.

The first missionaries reached Dutch New Guinea in 1855. Those early years were full of danger, difficulty and discouragement. Ottow, one of these pioneers, died in 1862. In a letter written after his death his wife said : "He held firmly to New Guinea, feeling that experience had taught him that only after twenty-five years could any mission expect to see results." In 1862, a new period of missionary history was begun in this part of the island : the *Utrechtse Zendings-Vereeniging*, which had been founded in 1859, decided in 1861 to send three men to Dutch New Guinea : Van Hasselt, Otterspoor and Klassen, and in 1862 they started work in this territory. Between 1862 and 1900 this Society sent out altogether eighteen missionaries. This proved a costly enterprise; there was a period when it was said that in New Guinea "there were more graves of missionaries than there were baptized converts!" and this statement was not greatly exaggerated, for after twenty-five years of work there were less than twenty converts. The question of giving up a work apparently so unfruitful was mooted several times, but faith held on. Gradually there came a change. Through various causes the people became more friendly and more ready to receive, or at least to listen to, what the white missionaries had to say. In 1907 and 1908 there was a distinct "awakening." The north of the mainland area is recognized as the field of the Dutch Mission, and there are mission stations at Genjem near the Tami River, Saemi on the northern coast, and Nabire on the isthmus. There are two other stations on the north coast of the isthmus, Mili and Babo. There are a number of islands in the northern gulf, on two of which are the mission stations of Seroei and Korido.

South of the mountain range referred to has been allocated to the Roman Catholic mission which has two stations on the east, Merauke on the south coast and

Tanahmerah in the interior. There are two other Roman Catholic stations on the south of the isthmus at Kaimana and Fakfak. "The Native Church has a teacher at Fakfak and Merauke. The native congregation at Merauke has an evangelistic missionary and there are groups of native Christians at Okaba and Koembe."

On the large western peninsula there are four Protestant mission stations, Kwawi and Mansinam on the north, Sorong on the west and Inanwatan on the south. Work has long been carried on on the islands of Mios Waar and Roön among the Goeroes. There is a training school for missionaries at Te Miei. Momi and Windesi were formerly mission stations.

The total number of Protestant missionaries is thirty, being fifteen men and fifteen women. There are one hundred and seventy-five native pastors. The Christian community has grown from twenty in 1880, to five hundred in 1905, and to 15,442 in 1930. There are 5,800 children in the mission schools.

The interior of the country, except for the Roman Catholic work at Tanahmerah is still unoccupied.

In spite of the fact that the mission is under-staffed and that there is urgent need of further support from Holland, the present situation is one of great promise.

VIII.—Aboriginals of Australia.

The problem of how to meet the need of the aboriginals of Australia is being faced by the missions working amongst these people. In spite of efforts being made to bring this need before the Australian public, there are still to be found many who cling to the idea of the race inferiority of the aboriginals whom they consider little removed from the animal. The fact that many of these people have already become trained men, and are acting efficiently as stock-overseers, well-sinkers and road-makers, and also that work in the northern and central territory could not be carried on without them, goes to disprove this theory, while missionaries who have devoted their lives to work amongst them find them wonderfully capable of learning. But there is no denying the deep spiritual need of the aboriginals as a whole, or that they stand in danger of dying out. Before the coming of the white man, the native population was probably between two or three hundred thousand, while to-day it numbers only seventy-three thousand, fourteen thousand of whom are half-castes.

The largest number of those of pure Aboriginal stock are usually to be found where the white population is scantiest. More than sixty thousand are distributed over Western Australia, the Northern and Central Territories and Queensland.

It is estimated that only about fifteen thousand of the total seventy-three thousand have as yet been brought in any measure under Christian influence. The work of the missions is carried on at mission stations, each of which has complete control of the welfare of the aboriginals within its area, where a policy of segregation is observed. Any mixture with the white population as far as possible is avoided. The natives do not work for white employers, as they have been trained to earn a living on what may be termed the Mission Reserve. Mission work is being conducted :—

(a) In the Government Settlements where institutional work has been established, where they are asked to provide the religious instruction and conduct worship.

(b) In the Reserves, which are areas set apart for the aboriginals to live in, such as the one in New South Wales, but which are often used merely as camping grounds.

(c) On the Trans-Australian Line and the Southern Line in Western Australia, and by a Caravan Mission with its headquarters at Alice Springs.

There are twenty-four mission stations in Australia which have between them a resident population of four thousand five hundred. In the immediate area of several of the best established of these stations, the whole population has been evangelized, but on some others the population is a changing one. A number of the semi-civilized natives and half-castes who have only some slight knowledge of Christianity consider themselves as belonging to some denomination or mission, and, without supervision, would soon relapse into their original spiritual condition.

The principal Societies at work amongst the aboriginals are: the Australian Board of Missions (Anglican) with nine head-stations, thirty-three missionaries, men and women, and six missionaries' wives; the community now numbers over three thousand. The Lutheran Mission has three stations with twelve missionaries. Its Christian community is very small. The Methodist Mission started work in 1916, and has established itself in two stations. They have nine missionaries at work and a Christian community of a hundred and thirty. The Presbyterian Churches of Australia have also work from six head-stations in this field.

The Seventh-Day Adventists and the Salvation Army have one station each, and the Australian Aborigines Mission has two.

Education is not greatly developed, there being only about seven hundred pupils in all the mission schools. Two hospitals and six dispensaries have been established.

The Roman Catholic Missions have a work nearly as large as all the Protestant missions combined. They are staffed by sixty-two missionaries working from sixteen centres.

That Protestant effort is still able to reach effectively only one-fifth of the aboriginal population, is not at all adequate. Very much more needs to be done, and done immediately, for all these people. The Christian people of Australia have a very large task before them if they are to discharge their immediate responsibilities to the original inhabitants of the land.

SECTION II.

I.—Mariana, Caroline and Marshall Groups. (Japanese Mandate).

There are fourteen hundred islands, islets and uninhabited atolls in these groups, scattered over an ocean area of about twelve hundred miles from east to west. The total land area of seven hundred and eighty-five square miles maintains a population of about fifty-two thousand Chamorros and Kanakas.

Once the possession of Spain, they passed under the control of Germany at the end of the last century, and finally, after the Great War, were placed under mandate to Japan. Guam, on the Marianas, however, belongs to the United States.

There is not much to be said about these groups. The Marianas consist of two groups. A northern group of ten islands of volcanic origin, only four of which are inhabited, and a southern group of four excluding Guam. On one of these—Saipan—cane sugar is cultivated by Japanese labour, and this has led to the great increase in the Japanese population which is now nearly twice the total native population. The natives are mostly descendants of the Tagel immigrants from the Philippines and have recently shown a tendency to decrease. Copra is the chief export.

The Carolines cover a large ocean area. The four chief islands Ponapi, Kusaie, Truk and Yap cover three hundred and seven of the total land area of three hundred and eighty square miles. Most of the islands are low coral reefs, but on Ponapi there is a hill rising to 3,000 feet above sea level. Copra again is the chief export. The native population is estimated at about thirty-five thousand.

The Marshall Islands consist of about thirty-three small atolls having a population of nine thousand five hundred. Since the Marshall Islands have come under the control of the Japanese, a new law lays down that the ownership of land not otherwise held is given to the native chiefs, but the product of the land belongs to the people who cultivate it. The main product is copra and the law declares that copra is solely the property of the people, the chiefs having no control over it ; but the law also stipulates that for every kilo of copra sold the owner of the land shall receive a small payment.

Apart from sugar and copra the only industry on the islands is the phosphate mining of Angaur where about five hundred workers are employed including sixty-eight Japanese and Chinese.

The Japanese population of the islands has been rapidly increasing and now numbers twelve thousand, which is more than one fifth of the total population. It is inevitable that an overpopulated land like Japan should find an outlet for its surplus population in these islands, and nothing that the League of Nations can do will prevent them ere long being filled with Japanese. Even now the native population has begun to decline and that this process will continue there is little doubt.

The dominion of Spain in the first two groups led to the establishment of the Roman Catholic Church. There is a community of eleven thousand six hundred of its members in the islands to-day. The American Board of Commissioners for Foreign Missions began work in 1852 and are now established in the Marshalls and the Carolines. Its missionaries have been treated by the Japanese with all courtesy. There are many interesting facts in connection with the mission in this small but scattered field. A printing press is located on the island of Kusaie, and, during 1926, it printed nearly 340,000 pages, mostly of the Bible. The Communicant members of this mission are now 3,366 and an equal number attend its Sunday Schools. The twenty-three churches gave $2,403 in 1926.

During the German control, the Liebenzeller Mission had sixteen missionaries established on six islands and carried on quite a considerable work. There were twenty churches and forty preaching stations with a community of about three thousand five hundred. There were as many as thirty-four primary schools and two middle schools. This work came to an end with the War and a Japanese society called the " South Seas Evangelistic Band," with eight missionaries, took over part of the former work of the German Mission on the two islands of Ponapi and Truk. In acknowledgment of this the Government gave a subsidy of 23,000 yen in 1928. A further small subsidy was given to the Buddhist Mission of East Hongwanji which has two churches on the islands. There are two missionaries connected with the latter. The Government is prepared to help bodies which do educational or philanthropic work. Every year a large credit balance is carried forward on the administration account, and although certain subsidies are paid by Japan, these balances more than cover them.

The services of a medical missionary seem to be needed. Infantile mortality is very heavy and is one of the main causes of the decrease in the native population. The increasing number of Japanese indicates that there is a great task here before the Japanese Church. It will require to send not only a mission to the natives, but also to the Japanese themselves.

II.—Guam.

Once a colony of Spain, this island since 1898 has been in the possession of the United States, and is used by her as a Naval Station. It covers an area of only two hundred and ten square miles, and varies from four to ten miles in breadth. It supports a population of eighteen thousand six hundred and twenty, of whom sixteen thousand nine hundred and eighty-nine are natives. The natives speak the Chamorro language, but Spanish and English are also spoken. The Spanish Colonial Laws, somewhat modified, are still in force.

Elementary education is compulsory, and of the three thousand six hundred and forty-seven pupils there are reported to be only seven hundred and ninety-six Roman Catholics. Owing to its earlier history as a Spanish possession the Roman Catholic Church claims nearly all the native population as its members—fourteen thousand six hundred and fifty-five. There are eleven priests and thirty-one native helpers, and the work is conducted from thirteen head stations. No information can be obtained as to the existence of any Protestant missionary work.

CHAPTER II.

Wholly Evangelized Areas.

I.—Society and Other French Islands.

These islands are scattered over a wide area of the Eastern Pacific. In addition to the Society Islands, the chief of which are Tahiti and Moorea, there are the Marquesas Islands, the Tuamotu or Low Archipelago, the Leeward Islands (Iles Sous-le-Vent), the Gambier, Austral or Tubuai and Rapa Islands. This whole area has a population of thirty-five thousand, eight hundred and sixty-two, of which four thousand are Chinese. The French number eight hundred and seventy, and the English two hundred and seventeen.

The island of Tahiti, with an area of six hundred square miles, is the most important of the group, and has a population of eight thousand five hundred and eighty-five, four thousand six hundred of whom live in Papeete, its chief town. Papeete, once considered one of the most beautiful and typical spots in the Pacific, has of recent years become a busy town of a cosmopolitan character, and a port from which boats run, connecting it with San Francisco, New Zealand and Australia and other of the Pacific Islands. The island is mountainous, picturesque, and fertile, bearing coconuts, bananas, oranges and sugar-cane. The chief industries are the preparations of copra, sugar and rum. The country also produces phosphates. Tahiti is the headquarters of the work of the Paris Evangelical Missionary Society in French Oceania.

The Churches in this group of islands are of two kinds. Those in Tahiti and Moorea, though belonging to the Paris Evangelical Missionary Society, are regarded as " official," their pastors being appointed by the French Government; the others in Sous-le-Vent, Rapa, etc., are under the direct administration of the Paris Evangelical Missionary Society by means of a conference of the local missionaries. The leper asylum at Orofara, near Papeete, and the Pastors' Training School are maintained by the native Churches of Tahiti and Moorea, and serve the work which they carry on in the islands of Marquesas, Gambier and Markatea.

The Christian Church is well established on all the islands. The Paris Evangelical Missionary Society has five men missionaries and six women, four of whom are wives. There are twenty-eight native pastors, and some women teachers. There is a Christian community of about eight thousand. In the Society Islands the Roman Catholic Mission has seventy foreign workers, and a community of ten thousand. They also claim practically the whole population of the Marquesas where they have eight priests and eight sisters. They have ninety schools in Tahiti, with six thousand nine hundred scholars, but no schools in the Marquesas are reported.

II.—Cook Islands and Niue.

The total population of the twelve islands composing the Cook group* was estimated in 1926 at ten thousand and eighty-two, and of Niue at three thousand seven hundred and ninety-five, and the whole group covers a total area of two hundred and eighty square miles. They were annexed to New Zealand in 1901 and are administered by two Resident Commissioners at Rarotonga and Niue. The chief exports are bananas, oranges, tomatoes, coconuts, copra and shell. A wireless station is maintained at Rarotonga.

The history of the evangelization of the islands commenced when John Williams of the London Missionary Society visited Aitutaki in 1821 with two native teachers, one of whom, two years later, failed in an attempt to land on Mangaia. Then Atiu was visited and the Chief won to Christianity which resulted in the evangelization of the whole island, and with it the islands of Mitiaro and Mauke.

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*Rarotonga, (3,936); Mangaia (1,249); Atiu (933); Mauke (511); Mitiaro (238); Aitutaki (1,431); Manahiki (416); Rakaanga (327); Penryhn (395); Pukapuka (526); Palmerston (97); and Hervey Islands (23).

It was in 1823 that Williams discovered the then mysterious island of Rarotonga, and landed there with a native teacher, and in a few years idolatry was abolished and a Church formed, and by this time work had been successfully established upon Mangaia.

The two first attempts to land native teachers on the island of Niue in the years 1830 and 1840 proved unsuccessful, and it was not until 1849 that a teacher found it possible to land and commence work there, but he met with a poor response, and it was some years later, in 1861, when a missionary of the Society settled on the island, that the work of evangelization can be said to have commenced.

To-day the Church plays an important part in the life of these islands whose people regard themselves as Christians. The Chiefs are closely connected with the Churches, and they with the pastors and deacons influence not only the religious but the secular life of the people who maintain their own pastors and support the work of their Churches.

The missions working on the Cook Islands in addition to the London Missionary Society are the Seventh-Day Adventists and the Roman Catholics, but on the island of Niue the London Missionary Society is working alone.

III.—Tonga or Friendly Islands.

These islands, which came under British protection in 1900, consist of three groups: Tongatabu and Haapai, which are low-lying islands of coral formation, Vavau, which is high and mountainous, with deep, land-locked waters, and three other small outlying islands. They were first discovered by Tasman in 1643, and afterwards visited by Captain Cook in 1773 and 1777. They have an area of three hundred and eighty-five square miles, with a population of twenty-seven thousand and ninety-seven.

Tonga, or Friendly, Islands to-day are peculiar in having the only existing monarchy in the South Sea Islands. The first king to establish good government in this group was King George Tubou I., who ruled for many years until his death in 1893 when he was succeeded by his grandson, George Tubou II., whose daughter, Salote, became Queen in 1918. The Queen in ruling the islands has a privy council consisting of the Premier, Ministers of the Crown, seven nobles and seven representatives of the people, and an equal number of the hereditary Chiefs. This well-governed and tranquil little island community desires to remain strictly independent and not to be involved in international or colonial problems. It has no army and no navy, and, owing to its prosperity, no national debt. The natives enjoy free education and free medical and dental treatment.

The capital of the group, Nukualofa on the island of Tongatabu, is surprisingly up-to-date, with telephone and wireless. Taxi-cabs and motors speed along its shady roads. The white-balconied palace of the Queen is situated at the water's edge, in its main thoroughfare, and there is a wealth of churches.

The natives of Tonga are Christians, there being about four thousand adherents to the Methodist Free Church of Tonga, fifteen thousand seven hundred and forty Methodists, and three thousand five hundred Roman Catholics under the Marist Brothers.

Education is growing steadily, there being now a hundred and nine public primary schools with five thousand pupils. The Government Tonga College has a hundred and seventy students, and eight teachers, five of whom are Tongans.

The Methodist Church has fourteen European workers in Tonga, a hundred and nine native agents, four thousand seven hundred and forty communicants, one thousand four hundred and twenty scholars in its schools, and four head-stations. The Seventh-Day Adventists carry on a small work, and the Mormons have four workers, and a community of twenty-five.

IV.—Samoa.

The beautiful islands which form Samoa have been described as among the most luxuriant spots in the world ; from the sea they present a mass of green to the eye, and their mountains are covered with forests to their summits.

Samoa consists of nine islands, some belonging to the United States and the rest administered by New Zealand under a mandate from the League of Nations. The four islands of any size are Savaii, Upolu, Tutuila and Tau Island in the Manua group, which consists of three islands. The islands under the United States are known as American Samoa and include the island of Tutuila and the Manua group. They cover a total area of about sixty square miles, and have a population of eight thousand seven hundred and sixty-three. The islands under New Zealand are known as Western Samoa, and include Savaii, Upolu, Apolinia and Manono. The total population of American and Western Samoa amounts to fifty-two thousand eight hundred and forty-nine.

The chief products of the Islands are copra and cacao beans, but the cultivation of cotton is being undertaken experimentally. Seventy-five per cent. of the copra is of native production. There are about eight hundred Chinese, mostly employed by the Europeans. Apia, a port on the island of Upolu, immortalized by Stevenson's residence, is in this group. The impact of Europeans has produced an unhappy effect on the natives. They are not eager workers, and the average acreage exacted by them is five acres for each man and boy over seventeen years. They are not desirous of planting villages away from the coast, nor are they willing to abandon their communal holding of land in favour of individual holdings. Prohibition has been made absolute for all races on the islands.

The capital, Pago-Pago, is situated on Tutuila. The American Navy Board conducts the administration, and has so improved the health conditions that the islands are free from big epidemics. The population since 1900 has increased fifty per cent.

The population is Christian. On the basis of the figures returned, there are 60 per cent. connected with the London Missionary Society, 13 per cent. with the Methodists, 16 per cent. Roman Catholics, and 11 per cent. Seventh-Day Adventists, Mormons and others. The missions carry on most of the educational work, although the Government is beginning schools of its own. The Samoans belong to the Polynesian race, and are the best of the type. With light complexions, straight brown hair, and fine features, many of them are beautiful. They are independent and not easily led.

The first Christians we hear of in Samoa were the result of the work of Tonga Christians.

The work of Christian missions in the islands was organized by the London Missionary Society in 1830, when John Williams and his colleague, John Barff, visited Savaii in the ship the *Messenger of Peace*, and, when leaving, they left behind them eight Tahitian teachers. On the arrival in 1836 of a band of missionaries sent out by the Society it was found that these two thousand Christians were worshipping in the Tonga fashion. Churches sprang up with marvellous rapidity. In 1844, a training centre for native evangelists and pastors was started at Malua. During the ensuing years the growth of the Church has been continuous, and, under the influence of the Gospel the Samoans have become members of a Christian community which is probably unequalled in the Pacific. The work of the training centre at Malua has steadily developed, and has provided pastors and evangelists for the Ellice Islands, the Gilbert Islands and Papua.

The Samoan Church for many years has been entirely self-supporting. The Samoans build and pay for their own churches and schools, support the European missionaries, contribute to the work of the London Missionary Society in other fields, and, in addition, send donations to philanthropic work in this country, such as Dr. Barnardo's Homes and Schools for the Blind, etc. The Society has now only six men missionaries and their wives, and three women workers, but the Christian community of thirty-one thousand three hundred and thirty-three has two hundred and thirty-three of its own workers. Eight thousand five hundred and thirteen children attend the Christian schools.

The Methodist Mission of Australasia has a large community of seven thousand three hundred, with a hundred and thirty-one native workers, five men missionaries and their wives and one woman worker. This work is self-supporting. It maintains four hospitals, and has two thousand two hundred children in its schools. The Roman Catholics, Seventh-Day Adventists and Mormons, also have work in the islands.

V.—Gilbert and Ellice Islands Colony, the Phœnix Islands and Nauru.

This colony, established at the request of the natives in 1915, comprises the Gilbert and Ellice Islands, Ocean Island, Fanning, Washington and Christmas Islands. The Gilbert Group consists of sixteen islands situated on the Equator to the north-east of Australia, about two thousand three hundred miles from Sydney. The first of these islands was discovered by Captain Byron in 1765, the remainder, discovered by Captain Gilbert in 1788, bear his name.

These islands have a population of twenty-nine thousand eight hundred and ninety-seven in a hundred and sixty-six square miles, so that they are the most thickly populated islands in the Pacific. The islands are of coral formation, and at the highest point are hardly more than fourteen feet above sea level. They are very barren, practically nothing growing but the coconut and pandanus trees, and a coarse kind of taro. The Government provides education. There are about three hundred and fifty Asiatics in this group. Phosphates and copra are the chief exports. Fortunately for the natives there is a plentiful supply of fish in the lagoons and around the islands.

The islanders have a close affinity with the peoples of the Marshall Islands (Micronesia) north of the Equator, but do not speak their language. Previous to the coming of the missionary they were a fierce and quarrelsome people, delighting in fighting and bloodshed. They fought not only clan against clan, but voyaged in large war canoes from island to island bent on pillage and conquest.

The Ellice Islands, consisting of nine small islands with a total area of fourteen square miles, have a population of three thousand seven hundred and forty-one. The chief product is the coconut. The Colony also includes

Fanning and Washington Islands with an area of twenty-one square miles. Ocean Island, annexed to Great Britain in 1901, is the administrative headquarters for this whole Island Colony and has a population of two thousand four hundred and sixty-seven.

Christmas Island was included in the Colony in 1919, and is the largest atoll in the Pacific, being a hundred miles in circumference. It has a population of twenty-three. The Phœnix Group, administered separately, consists of eight islands with an area of sixteen square miles and a small population of fifty-nine.

Nauru is a small island of twelve miles' circumference twenty-six miles south of the Equator. It was taken from Germany by Australia in 1914 and is now administered by the latter under a mandate from the League of Nations. It exports the large quantity of over three hundred thousand tons of phosphates every year. The British Phosphate Commission purchased the deposits from an old German Company before the War, and it is treated as a private company. The land is held by the natives, but no villages are established on the phosphate plateau. The same company works the phosphate deposits on Ocean Island.

The native population of Nauru is one thousand three hundred and eighty-one, but there are a thousand and ninety-nine Chinese, and a hundred and thirty-four Europeans on the island.

Since 1912, leprosy has been prevalent in Nauru. Government has segregated a hundred and ninety-nine lepers, and established a clinic. The chaulmoogra oil treatment has proved very satisfactory, and a number have been declared symptom-free.

The Gospel was first taken to these islands by the London Missionary Society's Samoan teachers in 1857. The work at first was discouraging ; some of the teachers gave up, saying that the hearts of the Gilbert islanders were too hardened to receive their message, but others laboured on in face of all difficulties with the success we see to-day.

In 1917, at the request of the American Board of Commissioners for Foreign Missions, the London Missionary Society took over their work in the northern islands, including Ocean Island and Nauru.

VI.—Tokelau and Other Islands.

Kermadec, which lies six hundred miles north-east of New Zealand, is now uninhabited. It is under the government of New Zealand.

Tokelau (Union Islands), now administered by New Zealand under the Administrator of Western Samoa, has an area of seven square miles, and comprises five clusters of islands. It has about a thousand inhabitants.

The London Missionary Society has had work on these and other islands since 1861.

Chatham Islands are also under the New Zealand government, and have a Christian population of two hundred and sixty-eight Europeans and two hundred and ninety-four Maoris.

Pitcairn Island. There are a hundred and forty inhabitants, interesting because of being the descendants of the mutineers of the *Bounty.* The island is only two square miles in area. The islanders have their own Council and President. Most of them are Seventh-Day Adventists.

VII.—Hawaii.

The Hawaiian Islands—formerly known as the "Sandwich Islands" (so called by Captain Cook after Lord Sandwich, then First Lord of the Admiralty)—form a small archipelago in the North Pacific. This beautiful chain of islands, twelve in number,* runs from south-east to north-west. Their total area is six thousand four hundred and fifty-four square miles, which is about equal to that of Wales; the population in 1929 was estimated at three hundred and fifty-seven thousand, six hundred and forty-nine. The triangular-shaped island of Hawaii is the southernmost of the chain, and is the chief island of the group.

These islands lie in mid-ocean between the coasts of Asia and America, and are situated on the course of ships passing from San Francisco and Vancouver Island to China, Japan, New Zealand and Australia. They form a convenient station for coaling and repairing of vessels. A great drawback to the islands, which are of volcanic origin and mostly lined with coral reefs, is the lack of good harbours, the best and only well-protected one being in Honolulu, the capital of the islands, situated on the island of Oahu. Large dry docks have also been established on this island, and an important naval station has been opened at Pearl Harbour, near by.

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* Hawaii (4,015 sq.m.); Maui (728 sq.m.); Oahu (598 sq.m.); Kauai (547 sq.m.); Molokai—the "Lepers' Island"—(261 sq.m.); Lanai (139 sq.m.); Niihau (97 sq.m.); Kahoolawi (69 sq.m.). The other four islands are merely barren rocks.

The larger islands are mountainous, and contain some of the largest volcanoes, both extinct and active, in the world. The two highest mountains, Mauna-Kea (13,805 ft.) and Mauna-Loa (13,675 ft.) are in the island of Hawaii. Hawaii is also traversed by other mountains, and in places cliffs of a thousand to three thousand feet high tower above the sea. Generally, the mountains form the centre of the islands, and are divided by fertile valleys which run down to a sandy shore. In Hawaii, on the eastern slope of Mauna-Loa, stands Kilauea (over four thousand feet), the largest active volcano in the world. Its crater, which is oval in shape, is nine miles in circumference. It is bounded by a range of cliffs, and within there lies a fiery lake of molten lava. Mauna-Loa itself is an active volcano, the most notable eruption of which occurred in 1877 when its glare was seen eighty miles away. On Maui is the crater of Halikala (the "House of the Sun"), the largest-known crater in the world. It is from twenty-five to thirty miles in circumference, two thousand to three thousand feet deep and ten thousand and thirty-two feet above sea level.

Several of the islands, especially Hawaii and Kauai, are well watered by rivers which are invaluable for irrigation purposes but are not navigable.

The climate of Hawaii is fairly temperate. In the hot season the temperature seldom rises above 90°F. while in the cool season it seldom falls below 52°F. The rainfall is small except on the mountains facing north-east. Here the rain, which is brought over by the north-east trade winds, falls frequently.

The soil is poor except in the valleys which are fertile and very beautiful. The upper slopes of the mountains are covered with dense forests, and there are now large forest reserves. The lower levels consist of grassy plains where sugar and rice plantations abound. In Hawaii thousands of sheep find pasture on the Waimea plains.

The chief products are sugar and pineapples. Coffee, honey, hides, sisal, bananas, rice, wool, tobacco and cotton are also produced. Rubber, too, has been introduced. The staple food of the natives consists of Poi, a thick paste made from the root of the taro plant and raw and dried fish. The commerce of the islands is increasing. There is an inter-island steamer service, and the islands are also connected by steamers with the United States, Canada, Mexico, Australia, China and Japan. Railways, wireless and electricity have been established on most of the islands, and a telephone service exists. Hawaii is connected by cable with both shores of the Pacific.

Excellent schools have been established. Elementary education has always been free. In 1929 there were a hundred and eighty-seven schools with two thousand four hundred and eighty-five teachers and seventy thousand two hundred and thirty-two pupils enrolled. In addition to these there are sixty-two private schools with eleven thousand and seventy-five pupils enrolled. Most of the natives can read and write in their own language. In Hawaii there is a normal and training school, a reformatory and industries school for boys and one for girls, a territorial trade school, a school for the deaf and blind and a school for feeble-minded. There is also a territorial university—the University of Hawaii, Honolulu—founded in 1907, with seventy-nine instructors and one thousand nine hundred and ninety-four students in 1929.

The natives belong to the brown Polynesian stock and are akin to the New Zealand Maoris in race and language. They are a handsome race, and though characterized by laziness, are a happy and contented people. The native population is rapidly decreasing. This is largely due to the introduction of foreign diseases. Phthisis and leprosy are prevalent, in fact the island of Molokai, which is situated in the middle of the Hawaiian group, is called the " Lepers' Island." It was here that Joseph Damien

(Father Damien), having been sent on a mission to Honolulu, and hearing of the neglected state of the lepers on this island, volunteered to live and work among them. He became their physician, magistrate, teacher, carpenter, cook, and even grave-digger, till at last, after twelve years spent in this labour of love, he himself developed leprosy, and died on the 10th April, 1889.

The first missionaries came to the Hawaiian Islands from America in 1820. There is now an American Protestant Episcopal bishop at Honolulu, a Roman Catholic bishop, and ministers of other denominations. The inhabitants are nominally Christian.

The statistics of the Protestant Episcopalian Church in the United States of America for 1928 are as follows : Sixteen priests, one deacon, three parishes, eighteen missions, two unorganized missions, one deaconess, sixteen lay-readers, one postulant and candidate, nine church schools. The acting bishop of Honolulu in making the annual report for the year 1928 states that a hundred and fifteen confirmations took place during the year. He remarks upon the great opportunity among Orientals, especially the Japanese of whom there are 137,407. A wide area of service, he says, is open.* This church has two organized Chinese Congregations, two Korean and one Japanese. The St. Andrew's Priory school for girls, and the Iolani school for boys give an English education. Dr. Sun Yat-Sen was a pupil of the latter.

The Hawaiian Evangelical Association Board is a very active body, carrying on work in twenty-four centres in the islands among Hawaiians, Portuguese, Chinese, Japanese and Filipinos. It also conducts a large educational work. Most of the European staff is educational. There are seven designated missionaries, and the total number of American and native missionaries and pastors is eighty-four. The Seventh-Day Adventists and the Pentecostal Assemblies of the World both work on these islands.

The General Council of the Assemblies of God have one missionary in Hawaii. There is also a branch of the Women's Home Missionary Society of the Methodist Episcopal Church.

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*Other groups which offer fields of service are the 25,211 Chinese, the 29,717 Portuguese, the 63,869 Filipinos, and the 6,393 Koreans.

PART III.

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Missionary Societies Working in the Pacific

A.B.C.F.M.	American Board of Commissioners for Foreign Missions
Au. A.M.	Australian Aborigines Mission.
Anglican.	Church of England in Australasia.
B.F.B.S.	British and Foreign Bible Society.
C.C.Au.	Churches of Christ in Australia.
C. of S.	Church of Scotland.
E.L.S.Au.	Evangelical Lutheran Synod in Australia.
G.C.A.G.	General Council of the Assemblies of God.
H.E.A.B.	Hawaiian Evangelical Association Board.
J.P.M.	John G. Paton Mission.
Lb.	Liebenzeller Mission.
L.M.S.	London Missionary Society.
M.Free.	Methodist Free Church.
Mel.M.	Melanesian Mission.
M.M.Au.	Methodist Missionary Society of Australasia.
M.M.N.Z.	Methodist Missionary Society of New Zealand.
Mormon.	
N.G.E.S.	New Guinea Evangelization Society.
P.A.W.	Pentecostal Assemblies of the World.
P.	Paris Evangelical Missionary Society.
P.C.N.Z.	Presbyterian Church of New Zealand Mission.
P.E.	Protestant Episcopal Mission of North America.
Pres.	Presbyterian Churches of Australia.
S.A.	Salvation Army.
S.D.A.	Seventh-Day Adventists.
S.S.E.B.	South Seas Evangelistic Band (Japanese).
S.S.E.M.	South Seas Evangelical Mission.
U.E.L.Au.	United Evangelical Lutheran Church in Australia.
U.Z.V.	Utrechtse Zendings-Vereeniging.

INTRODUCTION

TO THE STATISTICAL TABLES

by the

REV. J. W. BURTON, M.A.

The task of making a Missionary Survey of the South Pacific has been one of considerable difficulty, and even now is not nearly so complete as it should be. The obtaining of facts and statistics has suffered much delay, and month after month has passed in the hope that some set of figures or some particular information would surely come to hand.

In some cases busy practical men on the Mission Field have not wished to be bothered with such " arm-chair " enquiries, and have been frankly scornful of the utility of collecting the data asked for. Some few societies do not trouble to register details of their work, and their representatives have merely made a generous guess at the figures required.

The main cause of delay, however, is geographical. Many of the fields are so distant and have such meagre mail communications that it has taken, in some cases, nine months to obtain a reply to the original questionnaire.

A further difficulty presented itself in the varying answers to the questionnaire, and it was consequently hard to arrive at a sound estimate of the work done. Some missionary bodies count all baptized persons as members of the Church. One Society actually returned all who have been baptized since the inception of the mission, whether dead or alive ! Others count only those who are actually communicants. It is the latter that has been taken, so far as possible, as the proper standard, though it must be remembered that the large and widespread Roman Catholic missions register only their "Catholic Community."

So far as staff is concerned, there is also considerable variation. Some missions count the wives of missionaries as part of their staff, while others count only those employed by the society on salary and who give all their time to mission work.

It has been difficult to classify the missionaries, for in many cases the same worker does evangelistic, medical, educational and institutional work ; but we have adopted the principle of counting those who do such general work as evangelistic missionaries, and have reserved the categories " Medical " and " Educational " for those who are professionally trained for such tasks, and who devote the major part of their time to these activities.

In quite a large area of the Pacific the natives entirely support their own workers and, in some areas, find the full salaries and allowances of the European missionaries also. This large expenditure does not appear in the balance sheets of the societies, and is not counted as part of the contributions.

Furthermore, in many areas large offerings are made in cash and kind towards the support of native pastors, and this must amount to a very considerable sum. Nor was there given any estimate of the large expenditure by the Native Church in labour and in money on buildings. The majority of these buildings are of native material, but they represent a large amount of toil. An increasing number, however, are now of European construction, and these incur a large cash outlay. In view of all these facts no estimate can be given of money raised on the mission field.

With these explanations, the statistics regarding the larger missionary societies may be taken as fairly accurate, but some minor societies have not furnished reports. The Seventh-Day Adventists have given no information, but they are so small, and their influence in the Pacific is so slight, that this omission will make little or no difference to any general result.

We include for information in this Survey the return from the Roman Catholic missions. The Roman Church is the largest missionary agency in the Pacific, split up of course, into a large number of Societies and Orders. When compared with the Protestant Churches working in the same areas it will be seen that the older Church has an enormous staff of European workers—mainly from the Continent of Europe—who carry on the task at a relatively low cost. Priests, brothers, and nuns, receive either no salary or a mere pittance, and, because of the celibate life, can live on a small fraction of that which it costs the average Protestant missionary with wife and family.

Summary of Statistical Facts.

GENERAL STATISTICAL FACTS.

2,009,784 Population of whom 627,903 are Christians.
627,903 Christians of whom 375,111 are Protestants.
2,203 Missionaries of whom 805 are Protestants.
690 Head-Stations of which 273 are Protestant.

COMPARATIVE STATISTICAL FACTS.

(TWENTY-NINE PROTESTANT MISSIONS).

Partly Evangelized Areas.		*Wholly Evangelized Areas.*	
1,481,914	Population.	527,870	Population.
372,678	Square Miles.	10,543	Square Miles.
212	Head-Stations.	61	Head-Stations.
587	Foreign Missionaries.	218	Foreign Missionaries.
264,523	Christians.	110,588	Christians.
3,472	Native Workers.	768	Native Workers.
22	Missions.	12	Missions.

RELATIVE OCCUPATION.

(FOREIGN MISSIONARIES PER 1,000,000 OF POPULATION).

Pacific Islands	400 per million
India	17 per million
China	11 per million
Java	14 per million

APPENDIX A.

Areas and Populations.

	PARTLY EVANGELIZED Areas.	Area in Sq. Miles.	Population.*	
	Section I.			
1.	Fiji and Rotuma ...	7,083	176,793	Britain.
2.	New Hebrides, Torres and Banks Islands	5,890	60,000	Britain and France.
3.	New Caledonia and Dependencies	8,548	51,876	France.
4.	Solomon Islands	11,000	150,583	Britain.
5.	Mandated New Guinea and Islands	87,930	427,059	„
6.	Papua	90,540	276,523	„
7.	Dutch New Guinea ...	160,692	195,460	Holland.
8.	Aboriginals of Australia...		73,000	
	Section II.			
1.	Japanese Islands (1,131)	** 785	52,000	Japan.
2.	Guam	210	18,620	U.S.A.
	Partly evangelized ...	372,678	1,481,914	
	Wholly evangelized ...	10,543	527,870	
	Totals	383,221	2,009,784	

	WHOLLY EVANGELIZED AREAS.	Area in Sq. Miles.	Population.*	
1.	Society Islands and other French Islands ...	1,520	35,862	France.
2.	Cook Islands and Niue ...	280	13,877	New Zealand
3.	Tonga or Friendly Islands	385	27,097	Britain.
4.	Samoa (Western) ...	1,220	44,086	„
	„ (American) ...	60	8,763	U.S.A.
5.	Gilbert and Ellice Islands	201	36,128	Britain.
	Phœnix Islands	16	59	„
	Nauru	8	2,614	Australia.
6.	Tokelau and other Islands	399(c)	1,735(c)	New Zealand and Britain.
7.	Hawaii	6,454	357,649	U.S.A.
	Total	10,543	527,870	

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* The populations are taken from the Statesman's Year Book, 1930.

** Conflicting estimates are given by responsible authorities ; 785 is that given in the Statesman's Year Book, 1930.

APPENDIX B.

Partly Evangelized Areas.

Field of Work.	Society.	Date.	Head Sta-tions.	European Workers.				Native Church.			Scholars in Schools.
				Men.	Wives.	Single Women	Total.	Workers.	Commu-nicants.	Commu-nity.	
Section I.											
1. Fiji and Rotuma	M.M.Au.	1835	13	18	18	11	47	680	26,158	78,496	17,933
„ (Indians)	M.M.Au.	1897	4	7	7	11	25	100	220	473	818
„ „	Anglican	1924	4	6	—	3	9	3	65	410	154
„ „	S.D.A.		7	10	9	2	21	47	616	1,907	230
2. New Hebrides,	Anglican		4	6	—	—	6	—	—	15,000	—
Torres and	J.P.M.		6	6	5	—	11	693	—		—
Banks Islands	P.C.N.Z.		3	—	—	—	19	350	7,500	7,500	8,400
„ „	C.C.Au.		3	1	1	—	2	72	800	1,800	300
„ „	C. of S.	1876	1	1	1	—	2	7	64	250	—
3. New Caledonia and Dependencies	P.		4	5	4	3	12	—	—	—	—
4. Solomon Islands	M.M.N.Z.		3	—	—	—	50	—	—	—	—
„ „	Mel. M.		11	—	—	—					
„ „	S.S.E.M.	1919	11	11	10	3	24	—	—	7,552	180
„ „	S.D.A.		3	3	3	—	6	—	—	1,700	879
5. Mandated New	M.M.Au.	1875	12	13	11	10	34	350	7,374	43,036	11,354
Guinea and Is.	U.E.L.Au.	1886	21	48	37	7	92	587	10,816	19,390	5,108
„ „	Anglican	1928	1	4	—	—	4	4	—	—	—
	Lb.		1	2	2	—	4	—	—	400	35
6. Papua	Mel. M. (Anglican)	1891	16	15	6	17	38	65	4,725	11,725	4,450
„ ...	S.D.A.		1	1	1	—	2	—	—	—	—
„ ...	L.M.S.	1872	11	11	10	3	24	100	3,782	14,099	8,783
„ ...	M.M.Au.	1891	10	12	10	6	28	128	4,352	32,042	6,885
„ ...	N.G.E.S.	(1891) 1930	1	2	1	2	5	25	520	2,520	560
7. Dutch New Guinea	U.Z.V.	1862	12	15	15	—	30	175	935	15,442	5,800
8. Aboriginals of	Anglican	1895	9	20	6	13	39	12	1,100	3,290	380
Australia ...	E.L.S.Au.	1885	3	3	1	8	12	—	—	135	44
„ ...	M.M.Au.	1916	2	4	3	2	9	10	35	130	60
	Pres.	1885	6	9	9	1	19	16	125	360	235
	S.A.		1	—	—	—	—	—	—	—	—
	S.D.A.		1	—	—	—	—	—	—	—	—
Section II.	Au.A.M.		2	—	—	—	—	—	—	—	—
1. Carolines and	A.B.C.F.M.	1852	23	1	1	3	5	48	3,366	3,366	1,036
Marshalls	S.S.E.B.		2	4	4	—	8	—	—	3,500	500
Totals	22		212	238	175	105	587	3,472	72,593	264,523	74,124

APPENDIX C.

Wholly Evangelized Areas.

Field of Work.	Society.	Date.	Head Sta-tions.	European Workers.				Native Church.			Scholars in Schools.
				Men.	Wives.	Single Women	Total.	Workers.	Commu-nicants.	Commu-nity.	
1. Society Isles ...	P.	1891	2	5	4	2	11	28	2,311	8,000	—
2. Cook Isles. ...	L.M.S.	1821	2	2	2	—	4	23	2,000	8,500	440
,, ,, ...	S.D.A.		—	—	—	—	—	—	—	—	—
Niue	L.M.S.	1849	1	1	1	—	2	11	1,816	3,795	556
3. Tonga or Friendly Isles	Anglican	1928	1	1	—	—	1	—	—	—	—
	M. Free		—	—	—	—	—	—	—	4,000	—
	M.M.Au.	1822	4	4	4	6	14	109	4,740	15,740	1,420
	Mormon		—	4	—	—	4	—	—	25	—
	S.D.A.		—	1	1	—	2	—	—	—	—
4. Samoa ...	L.M.S.	1830	4	6	6	3	15	233	6,110	31,333	8,513
	M.M.Au.	1835	4	5	5	1	11	131	2,646	7,300	2,200
	Mormon		2	2	—	—	2	—	—	—	—
	S.D.A.		1	2	2	—	4	—	—	14	—
5. Gilbert and Ellice Isles	L.M.S.	1857	4	4	4	2	10	120	4,854	15,220	3,310
6. Tokelau and other Islands ...	L.M.S.	1861	—	—	—	—	—	3	176	2,159	286
	S.D.A.	—	—	—	—	—	—	—	—	—	—
7. Hawaii ...	G.C.A.G.	1920	1	1	—	—	1	—	50	50	—
	H.E.A.B.	1820	24	68	—	23	91	90	11,077	11,077	—
	M.E.Ch(W)	1899	1	—	—	4	4	—	75	75	—
	P.A.W.	—	1	2	2	—	4	—	100	100	—
	P.E.	1902	8	15	4	4	23	20	2,748	3,000	7,000
	S.D.A.	1895	1	8	6	1	15	—	200	200	—
Totals ...	12		61	131	41	46	218	768	38,903	110,588	23,725

APPENDIX D.

Roman Catholic Statistics.

Field of Work.	Date.	Head Sta-tions.	European Workers.				Native Church.			Scholars in Schools
			Men.	Wives.	Single Women	Total.	Workers.	Commu-nicants.	Commu-nity.	
Partly Evangelized Areas :—										
Section I.										
1. Fiji and Rotuma		12	30	—	50	80	287	—	—	—
2. New Hebrides	1901	15	20	—	30	50	—	—	2,500	—
3. New Caledonia & Dependencies	1847	33	83	—	135	218	—	—	25,600	6,000
4. Solomon Isles	1845	22	41	—	42	83	308	—	15,062	4,425
5. Mandated New Guinea and Is.	1881	52	231	—	102	333	376	—	39,481	9,765
6. Papua	1884	10	48	—	51	99	115	—	11,629	5,529
7. Dutch N. Guinea		20	50	—	8	58	213	—	17,722	3,924
8. Aboriginals of Australia ...	1882	16	27	—	35	62	—	—	3,600	630
Section II.										
1. Japanese Isles		49	28	—	—	28	42	—	11,600	2,000
2. Guam		13	11	—	—	11	31	—	14,655	796
		242	569	—	453	1,022	1,372	—	141,849	33,069
Wholly Evangelized Areas :—										
1. Society Islands		16	48	—	38	86	—	—	12,000	6,900
2. Cook Islands		3	8	—	4	12	—	—	500	180
3. Tonga Islands	1842	8	8	—	13	21	3	—	3,500	300
4. Samoa	1851	14	26	—	28	54	—	—	8,608	—
5. Gilbert and Ellice Isles ...	1888	13	29	—	18	47	125	—	16,335	2,473
6. Tokelau and Other Islands ...										
7. Hawaii	1923	121	81	—	75	156	30	—	70,000	4,117
		175	200	—	176	376	158		110,943	13,970
Total		417	769	—	629	1,398	1,530	—	252,792	47,039

NOTE.—These statistics have been compiled from the Manuel de Catholiques Missions by Bernard Arens, S.J., and do not necessarily agree with the figures given in the text.

APPENDIX E.

Comparison of Protestant and Roman Catholic Statistics.

II. Partly Evangelized Area. Area : 372,678 sq. miles. Population 1,481,914.

	Head-Station.	Men.	Wives.	Single Women.	Total	Native Workers.	Community.	Scholars in School.
Protestant	212	238	175	105	587	3,472	264,523	74,124
Roman Catholic	242	569	—	453	1,022	1,372	141,849	33,069
Total	454	807	175	558	1,609	4,844	406,372	107,193

I. *Wholly Evangelized Area.* Area : 10,543 sq. miles. Population 527,870.

	Head-Station.	Men.	Wives.	Single Women.	Total.	Native Workers.	Community.	Scholars in School.
Protestant	61	131	41	46	218	768	110,588	23,725
Roman Catholic	175	200	—	176	376	158	110,943	13,970
Total	236	331	41	222	594	926	221,531	37,695

III. Whole Area. Area : 383,221 sq. miles. Population : 2,009,784.

	Head-Station.	Men.	Wives.	Single Women.	Total	Native Workers.	Community.	Scholars in School
Protestant	273	369	216	151	805	4,240	375,111	97,849
Roman Catholic	417	769	—	629	1,398	1,530	252,792	47,039
Total	690	1,138	216	780	2,203	5,770	627,903	144,888

APPENDIX F.

Missionary Occupation of New Guinea.

PAPUA.

LONDON MISSIONARY SOCIETY.

Station.	Foreign Missionaries.				Native Workers.
	Men.	Wives.	Women.	Total.	
Daru	1	1	—	2	100
Aird Hall ...	1	1	—	2	
Urika	1	1	—	2	
Orokolo ...	—	—	—	—	
Jokea	1	—	—	1	
Delena	—	—	—	—	
Port Moresby	2	2	1	5	
Boku	—	—	2	2	
Hula	1	1	—	2	
Mailu Island ...	1	1	—	2	
Fife Bay ...	3	3	—	6	
11 Stations ...	11	10	3	24	100

METHODIST MISSIONARY SOCIETY OF AUSTRALASIA.

Station.	Foreign Missionaries.				Native Workers.
	Men.	Wives.	Women.	Total.	
Salamo	3	3	4	10	128
Kiriwini ...	1	1	2	4	
Bunamo ...	1	1	—	2	
Cape Pearson ...	1	—	—	1	
Misima ...	1	1	—	2	
East Cape ...	1	1	—	2	
Bwaidogo ...	1	1	—	2	
Rossel Island ...	1	—	—	1	
Dobu	1	1	—	2	
Ubuia	1	1	—	2	
10 Stations ...	12	10	6	28	128

SEVENTH-DAY ADVENTISTS.

Station.	Foreign Missionaries.			Total.	Native Workers.
	Men.	Wives.	Women.		
Bistatabu ...	1	1	—	2	—

NEW GUINEA EVANGELIZATION SOCIETY.

Station.	Foreign Missionaries.			Total.	Native Workers.
	Men.	Wives.	Women.		
Kwato	2	1	2	5	25

MELANESIAN MISSION. (Anglican).

Station.	Foreign Missionaries.			Total.	Native Workers.
	Men	Wives.	Women.		
Ambasi ...	1	6	—	38	65
Dogura	3		4		
Doubina ...	—		2		
Eroro	1		—		
Gono	1		1		
Mamba	1		—		
Menapi	1		—		
Mukawa ...	—		2		
Naniu	—		2		
Port Moresby ...	1		—		
Samarai ...	2		1		
Sangora... ...	1		2		
Taupota ...	—		2		
Wamiro... ...	1		—		
Wanigela ...	1		1		
Boianai ...	1		—		
16 Stations ...	15	6	17	38	65

AUSTRALIAN MANDATED TERRITORY (MAINLAND):

UNITED EVANGELICAL LUTHERAN CHURCH IN AUSTRALIA.

Station.	Foreign Missionaries.				Native Workers.
	Men.	Wives.	Women.	Total.	
Finsch Harbour	48	37	7	92	587
Malolo ...					
Arcona ...					
Morobe					
Lae					
Malabana ...					
Butaweng ...					
Sto					
Kalasa					
Wareo					
Heldsbach ...					
Sattelberg ...					
Quembung ...					
Pola					
Logaweng ...					
Umboi					
Madang ...					
Bongu					
Keku					
Amele					
Ragetta... ...					
Nagata					
Korum ...					
Aitape					
24 Stations ...	48	37	7	92	587

LIEBENZELLER MISSION.

Station.	Foreign Missionaries.				Native Workers.
	Men.	Wives.	Women.	Total.	
1	2	2	—	4	—

AUSTRALIAN MANDATED TERRITORY (NEW BRITAIN):

METHODIST MISSIONARY SOCIETY OF AUSTRALASIA.

Station.	Foreign Missionaries.				Native Workers.
	Men.	Wives.	Women.	Total.	
Malakuna ...	2	2	—	3	350
Vunairima	1	1	4	8	
Kabakada ...	1	1	1	2	
Omo	1	1	—	1	
Nakanai ...	1	1	—	3	
Raluana ...	1	1	3	5	
Namatanai ...	1	—	—	1	
Rabaul ...	2	2	—	4	
Piniquidu ...	1	—	—	1	
Ulu	1	1	—	3	
Watnabara	—	—	2	2	
Vunakabi ...	1	1	—	1	
12 Stations ...	13	11	10	34	350

MELANESIAN MISSION (Anglican).					
Station.	Foreign Missionaries.				Native Workers.
	Men.	Wives.	Women.	Total.	
Rabaul ...	4	—	—	4	4
1 Station ...	4	—	—	4	4

DUTCH NEW GUINEA :

UTRECHTSE ZENDINGS-VEREENIGING.					
Station.	Foreign Missionaries.				Native Workers.
	Men.	Wives.	Women.	Total.	
Babo ... ... Miei ... ... Genjem ... Sarmi ... ... Korido ... Seroei ... ... Nabire ... ... Mansinam ... Kwawi ... ... Sorong ... ... Inanwatan ... Fakfak ...	15	15	—	30	175
12 Stations ...	15	15	—	30	175

ROMAN CATHOLIC MISSIONS.

Mission.	Foreign Missionaries.				Native Workers.
	Men.	Wives.	Women.	Total.	
Papua : 10 Stations ...	—	—	—	99	115
Mandated Territory includ. New Britain : 59 Stations ...	—	—	—	333	376
Dutch New Guinea :					
Fakfak ...	—	—	—	—	—
Kaimana ...	—	—	—	—	—
Merauke ...	—	—	—	—	—
Tanahmerah	—	—	—	—	—
& 16 others	—	—	—	—	—
20 Stations ...	—	—	—	58	213
89 Stations ...	—	—	—	490	704

Note.—Wherever possible these stations have been shown on the map.

Summary of Occupation of New Guinea.

PAPUA.

Missions.	Stations.	Missionaries.	Native Workers.
L.M.S.	11	24	100
M.M.Au.	10	28	128
S.D.A.	1	2	—
N.G.E.S.	1	5	25
Mel. M. (Anglican) ...	16	38	65
	39	97	318
R.C.	10	99	115

MANDATED TERRITORY & ISLANDS.

Missions.	Stations.	Missionaries.	Native Workers.
U.E.L.Ch.	24	92	587
M.M.Au.(N. Brit.) ...	12	34	350
Mel.M. (N. Brit.) ...	1	4	4
Lb.	1	4	—
	38	134	941
R.C.	52	333	376

DUTCH NEW GUINEA.

Mission.	Stations.	Missionaries.	Native Workers.
Utrechtse Zendings-Vereeniging ...	12	30	175
Roman Catholics ...	20	58	213

NEW GUINEA. TOTALS.

Missions.	Stations.	Missionaries.	Native Workers.
Protestant	88	257	1,434
Roman Catholic ...	82	490	704

APPENDIX G.

Suggestions for Mission Study Groups.

This survey is a first attempt to form an adequate picture of the whole missionary situation in the Pacific Islands. Inevitably it must contain omissions and errors. It seeks to present a bird's-eye view of the situation, and to avoid becoming lost in details. The Rev. J. W. Burton has had a difficult task in procuring reliable information, but in spite of its deficiencies the survey gives a substantially correct view of the situation, and that is all that can be hoped for in this preliminary effort.

Study Groups can fill in much of the romance and detail, if they will take up the study of specific areas. The reports of the missions at work can be procured, and the present state of evangelization plotted out on a map. Many questions lie embodied in these pages, and there is much that will repay further investigation.

The editor will be glad to receive any corrections, additions, or suggestions which will be useful in producing a later survey when required. What is claimed for this survey is that it gives a broad view of the problems of the evangelization of the islands, and suggests lessons which will be of value in plans for further advance.

The World Dominion Movement seeks to clarify and to give emphasis to five things, from which points of view this survey may be profitably studied.

(1) World Evangelization in our generation by the preaching of the Gospel.

(2) World survey to ascertain the present position, to determine regions of greatest need, and to suggest lines of progress.

(3) The most effective methods of evangelization and of Church planting, with supreme emphasis on the growth of a truly Indigenous Church.

(4) Co-ordination of effort to prevent overlapping, to reduce the evils of denominationalism and to work directly for the formation of a Christian Church, embracing all the Christians in territorial areas.

(5) The need of definite information and prayer for World Evangelization.

1. All will agree that there can be no question as to the first object stated. Nevertheless continual emphasis needs to be laid upon this. Everywhere there is a tendency for the missionary, after doing some preliminary evangelization, to get lost in the unending task of Christianization, and in enterprises which go to the building up of a Christian civilization. It is our conviction that this is not primarily the task of the missionary. His task is evangelization, and while he may counsel and help the Indigenous Church as it faces *its* tasks, he must still go on with the extensive work of evangelization till all shall have heard the message of the Gospel. The true task of evan-

gelization is not an easy one. It is the most difficult of all tasks. Secondary objects are much easier and often attract men who have no calling as evangelists. The function of a small foreign mission with limited resources must be adjusted to the demands of the whole world work, and it must not allow itself to become fixed in some small corner of the field, doing work which is mainly the function of the living Indigenous Church.

The story of missionary work in the Pacific illustrates both the power of the Gospel to work miracles of grace, and also the temptations to be side-tracked into enterprises which divert time, energy and thought from the primary task of evangelization.

Here is a useful subject for study and debate.

2. The place of survey in any intelligent effort to spread the Gospel is beginning to be realized, but the difficulties encountered in making these surveys prove that all are not convinced of the necessity of obtaining a comprehensive view of the missionary movement. Many friends are not convinced of the need of survey work. The compiler of this survey remarks that many good friends consider survey merely an academic occupation of no practical value. " What," they say, " is the good of collecting figures which are never looked at again ? " We agree that if figures are collected and not used it is a waste of time, but it is the use we make of figures and of experience culled from divers sources that is the true value of survey.

The lack of co-ordination in mission work has led to depreciation of the value of a comprehensive general view of the whole situation. But what army would go to war without its Intelligence Department ? Surveys* have continually shown how haphazard has been the disposal of missionary forces throughout the world. Enormous waste of men, money and experience could have been avoided, and the task of world evangelization would be nearer completion to-day, if all effort had been intelligently directed from the beginning, We have been slow to think to scale. If we do not think to scale, then we cannot work to scale. The author of *The Indigenous Church* says," we give cake as well as bread to the few, while the many have not even bread."

Considerably more than half the Pacific area is still unevangelized after one hundred years of effort by a larger army of missionaries than has worked in any field in the world. The Islands to-day have four hundred missionaries per million of the population, compared with seventeen in India, eleven in China, and fourteen in Java. This indicates one of the values of survey and the question is what are we going to do about the situation so revealed ? There are many reasons, geographical, linguistic, and others, which justify a larger proportion of missionaries in the Pacific than in some other parts of the world, but can such a very large proportion be justified ? This raises a number of questions. How far have missionaries become absorbed in secondary tasks and so failed to go forward with the primary work of evangelization? How far has the Indigenous Church really borne its own responsibilities and learnt by its *own* failures? How far are missionaries doing tasks that should be done by Native Christians? Have we done too much for the few to the neglect of the many?

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*The World Dominion Survey Department has surveyed 29 Countries. A list of these surveys is given at the end of the book, and they can be obtained on application to The World Dominion Press.

Material will be found in the pages of this survey or in the reports of the missions which will help towards an answer to these questions.

Any area could be studied in detail if a large-scale map were used and all the facts relevant to missionary occupation entered on it. If this were done for the whole Pacific it would reveal many lessons of vital importance. The compilation of the Map of the Occupation of New Guinea in this survey has revealed the very great difficulty of accomplishing the comparatively simple task of locating the mission stations, and there are sure to be omissions. It is hoped that the deficiencies will be pointed out by those interested.

The danger is that this survey may be superficially criticized and set aside or used as a reference book rather than as a source of ideas for improvement of methods and of information for further advance.

If the statistical appendices are studied, lessons may be drawn from them and ideas clarified as to the nature and extent of the unfinished task, and as to how best it may be completed. What is the objective? How long will it take to achieve it? Ten, twenty or thirty years? What is the relative emphasis which should be placed on the various factors making for evangelization? These are a few more of the questions which might be considered in study classes.

3. The importance of right methods of work will be readily admitted. The question, however, is whether methods devised in pioneer days or handed down by older missionaries are the best methods. Recent close study* of New Testament methods has thrown doubt on the unquestioned rightness of many of the conventional methods. This present survey gives food for thought in this connection. Let present methods be studied in relation to the number of missionaries, the number of Christians, the economic resources of the people, the extent of the unfinished task, and the time which it should take to complete that task, and much light will be cast on the whole matter. Further questions will suggest themselves. Should a missionary under any circumstance ever be a 'ruler'? Is self-government not more important than self-support? Is self-government rather than self-support not the real basis for self-propagation? What lessons do we learn from the churches of Tonga and Samoa in this connection? Have the usual missionary methods held up territorial advance? Has sufficient faith been exercised in the power of the Holy Spirit in the Churches to keep and guide them? Is there too much reliance on teaching and guiding the churches and too little upon their 'doing' and thereby learning?

**Missionary Methods, St. Paul's or Ours?* Roland Allen, World Dominion Press, 1, Tudor Street, London, E.C.4. Price 3s. 6d.

Have we imposed institutions beyond the intelligence and resources of the people to appreciate and perpetuate ? Are we looking for an institutional life which is the natural product of a living Indigenous Church—an indigenous super-structure upon an indigenous foundation ? Are failures on the part of the native Church due to lack of teaching or to repression ? Explosions are generally due to repression. Other questions will suggest themselves if we believe that it is imperative to endeavour to reach all with the message of Life in our own generation.

4. The seriousness of denominational differences, and the lack of co-operation are not fully realized. A study of this survey and of what Mr. Burton says on pages seventeen to nineteen and elsewhere will reveal the urgent need of co-ordination of Christian enterprise in the Pacific. Much of the weakness of the whole work can be traced to denominationalism. If the Church of South India had been created a generation ago that Church might easily have been double its present size. The Conference of Missionary Societies which met in April, 1926* under the Chairmanship of Dr. J. R. Mott, was an effort to face the whole task of the Churches in Australasia in relation to the Non-Christian world.

Many blank spots on the map, much overlapping, and much confusion in the minds of the natives is due to lack of co-ordination in the past. What can the missionary council do to bring about real effective co-ordination ? It will not do simply to deplore it or to discuss it, something needs to be done, and done speedily. As the map is studied, can any suggestions be made as to co-ordination which would lead to the growth of the United Church of Christ in the Pacific or any part of it ?

Denominational differences have been a very costly incubus on missionary effort. Proposals which would tend to diminish or abolish this evil would be of great value. Here again, a realization of the extent of the unfinished task should be one of the greatest incentives to closer co-ordination.

5. The whole enterprise of missions is a spiritual one. First and last it must find its sustenance in prayer and faith. Intelligent and informed prayer is rare. Much effort fails because of the lack of spiritual support, and failing this, every enterprise of man will perish of inanition.

Just as there is need to remember the primary importance of evangelization, so there is need to keep in mind the vital necessity of intelligent prayer.† This survey will provide much material for meditation and intercession, and if it is followed up by independent research and study of the problems dealt with, it will perform a great service.

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* *Australasia facing the Non-Christian World,* 1926. Melbourne. Alpha Printing Co., 19, Wright's Lane.

† A Quarterly Prayer Bulletin is published by World Dominion Press, dealing with the outstanding needs of the world.

APPENDIX H.

The Bible in the Pacific.

By the Rev. R. Kilgour, D.D.

In no part of the world is the story of Bible translations, Bible diffusion and Bible triumphs more remarkable and romantic than in the islands of the Pacific. Little over a century ago these were inhabited by people described by travellers as among the most degraded of the human race. To-day, as the foregoing pages record, many of them have been transformed into self-supporting Christian communities propagating their faith by sending out missionaries into the surrounding islands. Not only foreign missionaries but high government officials like the late Sir William MacGregor, and visitors who have carefully examined the situation, trace this wonderful change largely to the influence of God's Holy Word. The terrible mistake made by the early Church in leaving the North Africa Christians without vernacular scriptures was not repeated in the South Seas. From the very first, the islanders were given some portion of the Bible each in their own mother tongue. Till now (September, 1930), no fewer than 133 different dialects spoken in that part of the world possess some part of the Word of God: seventeen of them have the whole Bible, twenty-three more have the whole New Testament, sixty-four other tongues have at least one Gospel (most of them far more than one Gospel, some almost a complete New Testament), and in twenty-nine more languages there have been printed chapters, if not a whole book of Holy Writ. A chronological list, giving the names of these languages, appears on p. 113. Four features in this marvellous achievement are worthy of special note. First, all this has been accomplished in a little over a hundred years. Secondly every one of these 133 languages has been reduced to writing for the express purpose of being the means of conveying Divine truth. Thirdly, some portion of the Scriptures has been the first, and, often for long, the only book in each of these languages. And lastly, native Christians have had an extraordinarily large share in the making of these different versions, each in their own vernacular dialect.

TAHITI.

The story begins in the far off "rocky pinnacles and fruitful woods" of Tahiti, where the missionary ship *Duff* left brave pioneers, Henry Nott and others, among a race of cannibals, in 1797. For sixteen years they laboured without any apparent success. Patiently they reduced the quaint sounds to writing, made translations, got

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(1) The information in this chapter is mainly collected from Ellis' *Polynesian Researches*, Murray's *The Bible in the Pacific*, W. Canton's *History of the Bible Society* (with his fascinating word-pictures of these early days), the Bible Society's *Historical Catalogue of Printed Bibles*, and the author's *The Gospel in Many Years*.

spelling books printed containing short summaries of the Bible story. Then came the sudden change. " Idolatry was completely subverted throughout the islands of Tahiti and Eimeo . . these two islands became the radiating point from which the Light of Life went forth . . . throughout the vast Pacific." A printer, William Ellis, destined to write at a later date the fascinating *Polynesian Researches*, arrived in 1817. A printing press was erected at Eimeo, one of the islands of the group, its floor partly " paved with smooth basaltic stones from the ruins of a heathen temple in a neighbouring *marae*, or sacred place." King Pomare, " the Clovis of the South Seas," (the MS. of St. John, in Tahiti, written out by his son and successor, Pomare II, is one of the treasures of the Bible House Library), struck off the first sheets of a spelling book. Paper was sent from the Bible Society. And in 1818, there appeared the very first printed Scripture in all Polynesia, St. Luke's Gospel in Tahiti, which Henry Nott had translated during these weary years of waiting. Binding was a difficulty, overcome by the use of native cloth and locally tanned skins. Though 3,000 copies were printed, they were not nearly enough. Everyone was eager to possess the marvellous Book. As many as thirty or forty canoes could be seen lying on the beach, waiting for the consignments for the distant parts. The little spelling primers had been given away. For the Gospels the good old Bible Society rule was introduced, " a price within the reach of the poorest " ; and the " coin " was cocoanut oil. Soon there followed editions of other books till the whole of the New Testament had been issued from this Mission Press. The printing of the complete Bible, which by this time had been translated, was too great an undertaking for the island, so it was issued in London in December, 1838, the first Bible in any language of Polynesia. Henry Nott, whose main work it was, had the honour of presenting a copy to Queen Victoria ere he sailed on his last missionary journey. Several revisions and new editions have been published from time to time, the latest in 1898. The Bible Society Report for 1930 shews that over 70,000 copies of the Tahiti Scriptures had then been sold : The amount remitted for these sales is almost incredible, *e.g.* £6,400 in the six years, 1874 to 1880.

When it is remembered that the language of Tahiti was understood in many another group, some idea may be gained of the importance of this first version and of its influence. Its readers, we shall presently see, were the first missionaries to many of their neighbours. Its text fixed many Bible terms and became the actual basis of several other translations in the islands. Its message broke the power of idolatry. The pulpit rails of one of the largest churches in Tahiti were made out of warriors' spears. " When Queen Pomare died in 1877, aged 65, so completely had the old heathenism passed into oblivion, that one rarely thought of her as the daughter of Pomare II., still less as the Princess whose name Aimata (' I eat the eye ') was the last souvenir of royal privileges among a race of cannibals."

RAROTONGA.

750 miles S.W. of Tahiti lie the Cook Islands or Hervey Group, the principal of which is Rarotonga. The famous pioneer, John Williams, discovered the island in 1823, "one of the loveliest spots among the many gems which stud the bosom of the Pacific"; but peopled by "savages of the most debased and ferocious type." Yet native Christian teachers, led by Papeiha from Raiatea, one of the Tahiti group, landed there, and in twelve months the whole population of 7,000 had renounced idolatry. In 1827, Williams remained a year on the island, and translated St. John, Galatians, and Hebrews, from the Tahiti version. The first portion in MSS. was written on paper and when that ran short, on *tikora*, white native cloth, from the inner bark of the paper mulberry. Then with colleagues he completed the New Testament which was printed in London in 1836. Within twenty years the version of the whole Bible was finished, largely by a Rarotongan, named Kiro. The printing was completed in 1851. Of a fourth edition revised in 1884, it is recorded that its excellence is due to "the untiring aid of Taunga, for forty years a faithful preacher in Samoa, and latterly in Rarotonga, the Land of his birth." Yet the language had only 13 letters, and not a single original word to describe many of the Christian's commonest religious thoughts. It had to coin *akavangakam*, literally "heart-judge," for "conscience." Faith is *akarongo*, "listening to God speaking." To trust in God became "leaning upon God." Heaven is "the day, or light of God." Abundant grace was described as "even running over." For ever and ever became "time on, on, still on."

At the May meeting of the Bible Society in London, in 1885, Papeiha's son sat on the platform, and he had to go to a missionary museum in England to see an idol for the first time in his life.

TONGA.

Similarly in Tonga or Friendly Islands lying between Samoa and Fiji, Tahiti teachers planted the Gospel message themselves in 1823, after Europeans had been murdered. Three years later a Wesleyan missionary, John Thomas, arrived. Translation work was begun by these men from Tahiti and the missionaries, and portions were locally printed. The New Testament was completed in 1869 and the Bible about 10 years later. And "Tonga the Holy," as it was known "with its colossal tombs of the old kings," is now the centre of hundreds of chapels, where every day the word of God is read in the local tongue.

SAMOA.

Samoa is described as the "richest and most beautiful" of all the island groups. It is also recorded that its people were never cannibals. To Tahiti belongs the honour of sending the first missionaries to Samoa, Christian teachers who settled there in 1830. In five years they had made such an im pression that two Europeans were sent to assist them. By 1836, St. Matthew had been translated and printed at Huahine, one of the Society Islands. Arrangements were soon made for a systematic rendering of the whole Bible. A Translation Committee was formed. This included natives of Tahiti and Samoa. Drafts prepared by each member were submitted for criticism. All the other versions in Oceanic languages—by this time, these included Tahiti, Rarotonga, Tonga, Hawaii,—were consulted. The result, the complete Samoan Bible, after a revision lasting 331 days, was finished in September, 1855, "amid public rejoicing." As in the case of the other islands, the books were paid for in the currency of cocoanut oil, remitting to the Bible Society over £3,000 in less than 7 years. The only complaint was that there were so few copies in the best binding. To this day, only well-bound Bibles are acceptable to the Samoan : and they willingly pay full price for them.

More than any other Christian community in the Pacific the Samoan Church has proved a missionary organisation from the very first. The diagram on p. 112 illustrates not only the directions which these Samoan teachers ranged but the number of versions of Scriptures, at least a dozen, which are directly traceable to their influence. Not only have they sent missionaries as far afield as Papua, but their gifts for Christian and charitable work have become proverbial. The earliest donation for the second "John Williams" after the first was wrecked, came from "the little brown children" of Danger Island, Samoa. To-day the readers of the Samoa Bible not only pay for all the mission work on their own island, including the support of the European missionaries, but have enough to spare for such objects as the Armenian Relief Fund and the Red Cross. These are among the practical results of the Message of the Bible they have now possessed for 70 years.

NIUÉ.

For example, Samoans were the first to preach the Gospel in Niué, or Savage Island, as Captain Cook named it in 1774. Nearly sixty years later, John Williams and Charles Barff reached it, intending to settle some teachers on the island: but the native teachers were too terrified to be left among these wild barbarians. In 1849 Paulo, a Samoan evangelist and his wife, made another attempt. "Happily," says W. Canton, "they were not killed straightaway . . . to avert sickness, hurricane, or some other unknown calamity. . . They owed their lives to a mysterious fetish, a book which they carried everywhere . . . to which they talked, which talked with them. Two of the fiercest warriors were chosen to slay them. . . They stole up to the hut where Paulo sat talking with his book. . . Their spears trembled, their limbs were powerless. This thing they could not do. . . .One man stood by Paulo as he had stood by Mr. Williams, in 1830. He became the first convert in Niué . . Within five years there were two evangelists and two chapels . . . " The teachers, Samoan, remember, were busy translating the Gospel from their own Samoa version. In 1861, this version of St. Mark was printed at

Samoa, and the "Children's ship," which brought it to Niué brought also the first white missionary, W. G. Lawes, who translated most of the Bible; the remainder was finished by his brother, F. E. Lawes, and published in 1904. During the great war this "Little Ocean Child," sent a quaint letter signed by twelve Chiefs, making "two offerings to King George the Fifth, one, money £164 and two, men," 150 of them, each with a portion of Niué Scripture in his knapsack.

FIJI.

Fiji offers another good example of the progress of the Bible. Cross and Cargill, two Wesleyan missionaries, landed in 1835, decided which was the principal of its fifteen dialects, overcame the intricate difficulties of pronouns, dual, sometimes trial, inclusive and exclusive, and by 1854 had put the whole Bible into this peculiar Polynesian tongue. On the 2nd May in that year there was the "summons of the great drum Rogovogo Vulu—'the Crier of War,' not to a cannibal feast as ten days before, but to see King Thakombau,* with his children and many warriors bending knees to the true God. A month or two later the first edition in Fiji reached the neighbouring island of Viwa. Thakombau and a blind Fijian afterwards helped in revision. Many became converts simply by reading the *Vola Tabu* the Sacred Book. "In 1884 the murder stone on which the heads of the victims were dashed, had been hollowed into a baptismal font. It now stands inside the communion rail of Jubilee Church, at Mbau, built in 1885."

ROTUMA.

And in the neighbouring island of Rotuma, native Samoan teachers had first proclaimed the Gospel, as far back as 1839. Then came Wesleyan missionaries and a Fijian teacher, named Eliezer, who began to translate the Bible; selections were printed in 1857, the N. T. in 1870. A revision of the New Testament has just been published this year (1930) by the British and Foreign Bible Society in London.

NEW HEBRIDES.

Passing to the New Hebrides Group, with the memories of the saintly Johns, Williams, Geddie, Inglis, Paton, and of the martyrs Gordon, three of them, of Erromanga, again we find Samoan teachers with their Samoan Scriptures among the pioneer evangelists.

To Aneityum, which afterwards became for the West what Samoa was to the missions in the East, the L.M.S. sent Taveta and Fuataiesa from Samoa away back in the early forties. John Geddie did not settle there until 1848; but at once he began to prepare versions of St. Matthew and St. Mark. St. Mark was published in 1853, the first portion of the Bible in Western Polynesia. Ten years later the New Testament appeared and the Bible was completed in 1879. Was there ever a grander inscription on any tomb than that written on Geddie's:

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* *See* page 12.

> "When he came in 1848 there was not a Christian;
> When he died in 1872 there was not a heathen."

Not only was this once savage island the first to possess a Book of Scripture; but it was the first in the group to form an Auxiliary of the British and Foreign Bible Society, not only for arranging publication and distribution, but for the collection of contributions which were remitted annually to London.

The sixties saw four other groups of islands of the New Hebrides with Scriptures in their own tongues, Erromanga, Nguna, Tanna, and Futuna; and in each of them Samoan or Rarotongan teachers were the first missionaries.

In Erromanga, soon to be the scene of many tragedies, two brave Samoans landed in 1840, within two years of the murder of John Williams on the island, where he was mistaken for a trader engaged in the sandalwood outrages. Four more came to help them in 1849, followed by two Rarotongans, Va'a and Akatangi, in 1857. Then they were joined by G. N. Gordon and his young wife, both from Nova Scotia. He had translated St. Luke, Acts, and John, ere he and his bride were both murdered in 1861. His brother, James Douglas Gordon, nobly stepped into his place and completed Genesis and St. Matthew. On the 7th of March, 1872, he had just finished with the help of a native, Soso, revising the seventh chapter of Acts, which recounts the martyrdom of Stephen. "The ink was still wet on the page at the words, 'Lay not this sin to their charge,' when the tomahawk of Nerimpou was buried in his brain." A successor, H. A Robertson, completed the version which was published at Sydney in 1880.

In Fate, two Samoan teachers landed in 1845. Alone and in peril they preached the Word. In 1858 a deputation from Samoa and Rarotonga visited the island. They record their surprise at finding a chapel in Erakor, "a wattled and plastered building, with a pulpit, seats for the congregation, hollow trunks of two decayed trees beaten as a substitute for a bell, and one hundred and thirty persons assembled for worship." Soon after this, four "M's," Morrison, Mackenzie, Macdonald, and Milne, were translating the Scripture along with the natives, until the whole Bible for Fate, with its neighbouring islands of Nguna and Tongoa, was printed. All the time, the islanders were repaying the cost to the Bible Society by the sale of arrowroot to the traders.

In Tanna, John Williams left Samoan teachers on the 18th November, 1839, the day before he was martyred in Erromanga. The story of their early struggles reveals a triumph of Christian courage. Only a generation after did European missionaries follow them. Since then, in four different dialects of Tanna, Scriptures have been published (the first was a portion of St. Mark, in Kwamera or S.E. Tanna, translated by John G. Paton, in 1869), and their very publication has helped, as it often does, to the elimination of the weaker language and the growth of the stronger tongue.

The first evangelists to Futuna were Samuela and Apola from Samoa, who tried to settle as early as 1841 ; but they failed and went to Aneityum. In 1853, two natives of Aneityum, Waihiti and Josea, sailed over to Futuna. They were joined in 1866, by Joseph Copeland, who reduced the language to writing and got a primer containing Scripture sentences, published at Aneityum in 1869. But it was left to his successor, Dr. W. Gunn, to translate most of the books of the New Testament, which have been published by the British and Foreign Bible Society at Sydney.

The island of Aniwa was the scene of Dr. John G. Paton's principal labours. But twenty-six years before he reached it in 1866, two Samoans had started to preach the Gospel. They could make no impression on the degraded people, and soon left. Two Aneityum catechists followed them, and though one was murdered the other held on. Then Paton came, and the publication of Scripture began, and the people, now Christian, send their gifts—£1,200 is mentioned in one record—to the Society which had given them God's Word.

The islands of Epi, Malekula and Santo, each with their many linguistic distinctions, were supplied with Scriptures for the first time in the end of last century.

Speaking at the Annual Meeting of the British and Foreign Bible Society in 1901, Dr. Paton told of twenty-two languages of the New Hebrides then possessing Scriptures, and proudly declared that in every instance but one, the natives defrayed the full cost of the books. His son, Frank H. L. Paton, has, with Lomai, " the most intelligent native I ever met," shared in translating the Gospels into W. Tanna.

SOLOMON ISLANDS.

The Melanesian Mission of the Church of England, the Wesleyan Methodist Missionary Society of Australasia, and the South Seas Evangelical Mission, founded by Miss Florence E. H. Young, have taken the largest share in Bible translation work in these " Islands of Enchantment." As early as 1864 the Anglicans fixed upon Mota, the language of Banks Island, lying between the Solomons and the New Hebrides, as the *lingua franca* for the training of the native staff of pastors and teachers. The Bible in Mota has therefore had an enormous influence not only among those speaking this language as their mother tongue, but as the basis of much of the later versions into other forms of speech. The translation was begun by John Coleridge Patteson (afterwards Bishop), who published a version of St. Luke in 1864. He had already made a version of St. Luke in Lifu, Loyalty Islands, in 1859. On the 20th September, 1871, he was mistaken for one of the traders engaged in the awful traffic in Kanaka labour and foully murdered, just as Williams had been mistaken for a sandalwood merchant. A bas relief in his old college, Merton, Oxford, depicts his body covered with palm fibre matting, in a canoe, a palm branch in his hand—the very attitude in which he was found a few days later, when the assailants had evidently discovered their mistake.

R. H. Codrington, who became a mighty linguist, took up the martyr's translation work, and with the help of other members of the Mission, completed the Bible in 1912. This was printed by the S.P.C.K., till 1928, when it was handed over to the Bible Society, who since then has undertaken the publication.

In the small island of Mala, Mwala, or Malaita, divided up by mountain ranges and raging torrents, which it was fatal to cross, for the different tribes were always at war with one another, no fewer than five separate dialects were used. All of these now have some portion of the Bible. These have been principally prepared by Dr. W. G. Ivens, for the eastern part, and by Miss Clara Waterston and Mrs. Charley and John Lamoinu, for the northern district.

On Ysabel Island, the language is Bugotu, which was reduced to writing by Alfred Penny. Afterwards Dr. H. P. Welchman prepared the version of the New Testament. His principal assistant was a Bugotu chief, called Soga, who had attained great fame in his pre-Christian days, as the possessor of the skulls of hundreds of his enemies before he was baptised in 1889.

NEW GUINEA.

New Guinea, Papua, brings us back to the London Missionary Society pioneers and also introduces a number of earnest German missionaries round Finschhafen, and the New Guinea Anglican Mission. We meet native Christian teachers from many of the other islands, the Loyalty Group, the Hervey group, Samoa and Rarotonga, all carrying out the Master's great command to preach the Gospel to every creature. Later there comes into the canvas, James Chalmers, " Tamate," as he was affectionately known to all the natives, whom R. L. Stevenson describes in his Vailima letters, as " the man who took me fairly by storm for the most attractive, simple, brave and interesting man in the whole Pacific."

Chalmers was quite sure that Babel must have been located in New Guinea. Other missionaries have equal reasons for placing it, as we have seen, in the Solomons. Standing on the deck of their little mission vessel, "Tamate" and his colleague, Oliver Tomkins, were speared to death at Dopima Creek, amid " the dreary waste of mangrove and mud," at the mouth of the Fly River near Goaribari Island, in 1901. Twenty-five years later, a Gospel was printed in the tongue of this same savage people, and now no fewer than twenty-five of the languages in this Babel possess some portion of God's Word. E. B. Savage, E. B. Riley, H. M. Dauncey, C. W. Abel, are names which stand out among the pioneer translators.

Among the German workers, there were men like Karl Vetter and Heinrich Zahn (who translated the New Testament in Jabim, a Melanesian tongue spoken in the hinterland of Finschhafen, with its seven vowels, each with a glottal stop, making 28 different vowel sounds), and their colleagues who prepared primers containing selections of Scripture in more than half-a-dozen of the neighbouring dialects.

We see devoted old Samuel Tomlinson, of the Melanesian Mission, with no special training and little educational facilities in his early years, writing out in ruled school exercise books the whole Bible in Mukawa, as he and his Mukawa colleagues had translated it, one of the two complete Bibles in New Guinea languages. The other is Dobu, " the literary language of Eastern Papua," which Dr. W. E. Bromilow, with a native teacher, Eliesa, put into what he described as " the language of the worst cannibals in Papua." Yet they found or made up a word for " forgiveness," though as in Fiji, there was not the slightest idea of such a term. They surmounted, as many other Polynesian translators surmounted, the absence of any figures above five. Before Bromilow left, Gaganumou, the chief of Dobu, a notorious head-hunter said this goodbye : " I shall not stay to see the ship take you away. I could not bear it. Before you came to us Dobu was like hell, but you brought love to us, and now in going yourself and removing your goods, you cannot take that love away. It will ever remain with the Sacred Book you have given us." Verily *Verbum Dei manet in eternum.*

LOYALTY ISLANDS.

Then there is the Loyalty Island Group, where, after Rarotongan teachers had sown the seed, Patteson began Scripture translation in Lifu, which afterwards grew to a whole Bible. And in the same group there is the little island of Uvea where native teachers from Mare settled. A copy of one of the earliest Gospels in Uvea ever printed lies open to-day in one of the cases in the Bible House Library in London. On its page is still the stain of the blood of the Uvean called Liki, who was clubbed while reading this book during the massacre of the Christians in the last quarter of last century.

To this brief list of names of workers for the South Seas, one name should be added, for it will long be held in honour all over this vast field. It is not the name of a missionary, but of a teacher in London, who only once paid a visit to a few of the islands, as a member of the Cambridge Anthropological Expedition to the Torres Straits. Yet it is generally recognised that no one has a wider knowledge of the languages of these islands than Sidney H. Ray, the author of " Melanesian Island Languages," and many works on the tongues of that part of the world. Many a Scripture version has he prepared for and seen through the press, even supplying from his marvellous store of knowledge, verses which the original translator had inadvertently omitted. His collection of linguistic lore of the South Seas is perfectly marvellous. It is only equalled by the generous humility with which, as a member of the Editorial Sub-Committee of the Bible Society he places his unrivalled linguistic ability at the disposal of every worker among the Islands.

HAWAII.

Hawaii, in the Sandwich Islands, is now visited by all travellers to the Pacific, and has become " civilized " beyond recognition. But there was a time, not a century ago when, as Canton describes, " only fourteen years had elapsed since Kapiolani, the daughter of a line of kings, descended into the crater of Kilauea, walked on the brink of the lake of boiling lava, ate the berries sacred to the fire-goddess Pelé, and flung stones into the lake, exclaiming, ' Jehovah is my God, He kindled these fires.' By 1884—three years after Kapiolani (' The Captive of Heaven ') had been laid in her grave, there had been issued 20,500 Bibles and 32,000 New Testaments in Hawaiian."

The Hawaiian Bible is an instance of the work of the American Bible Society. They also publish from Honolulu the versions in the Caroline and in the Gilbert Islands.

NEW ZEALAND AND AUSTRALIA.

We have left these to the last. To many readers it may come as a surprise that missionary translations are needed here at all. Both these countries are so distinctly colonies, peopled by those from our own shores, that the existence of the Maoris and the Aborigines of Australia, is often forgotten. But the Bible Society has never forgotten them.

The Church Missionary Society and Wesleyan Methodist Missions began work in New Zealand among the " fierce and chivalrous" Maoris more than a century ago. In 1829, four children of the chief Taiwhanga were baptized along with the infant son of the Rev. W. Williams, the first of a family which for a hundred years has been closely associated with the best welfare of New Zealand. The infant became the Bishop of Waiapu, 66 years after, and his son, Herbert, after seeing the latest edition of the Maori Bible through the press in London, in 1924, became Bishop of Waiapu. 167,500 copies of the Maori Scriptures have been sold during these 100 years.

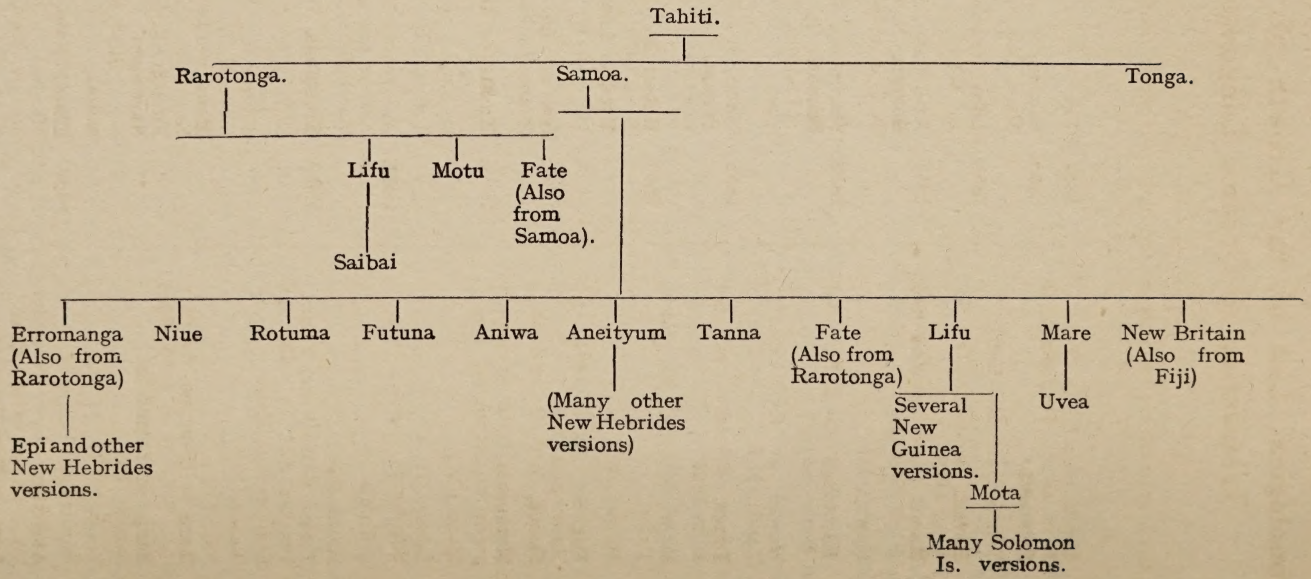
The publication of several books on the Aboriginals of Australia recently, has revived interest in these very backward people. But a few missionaries have kept working among them, and the Bible Society has never neglected them. As far back as 1864, parts of the Scripture were printed in Australia at the cost of the Bible Society, in Narrinyeri, spoken in South Australia, on the Murray River. The whole New Testament has appeared in Dieri, another South Australia language spoken in what is known as Cooper's District, where the first Gospel was published in 1880. Quite recently, there has been considerable attention paid to the Aranda Aborigines, in Central Australia, concerning whom the distinguished ethnologist, Sir Baldwin Spencer, has published a full description. Devoted German missionaries have had a station among them at Hermannsburg, ninety miles from Alice Springs, for many years. One of them, Mr. C. F. T. Strehlow, translated the four Gospels, which were printed in London in 1928; St. Luke had been previously issued in 1925.

Just as this is being written, September, 1930, there has been published the Gospel of St. Mark, in the tongue of still another Australian aborginal tribe, the Worrora, who live near Broome, in North-West Australia. Though the people only number 300, their language is understood by other tribes living to the south, east, and north-east of them, and also by a smaller tribe called the Yaujibai, living on the Montgomery Islands. In all there are only about a thousand people who speak Worrora; yet for these thousand Australian aborigines, the Bible Society has published a Gospel as readily as it meets the cost of Scriptures, e.g. in the Western Hindi language, spoken by forty millions. The least significant member of the human family is a child of God, and has a divine right to those Holy Scriptures, which are committed to our trust. The Worrora language is evidently most complicated, having no fewer than 171 forms of the verb "to be." The translation has been made by the Rev. J. R. B. Love, of the Port George IV., Presbyterian Mission, North-West Australia, assisted by three Worrora men, Nyimúndum, Barúngga and Wondoonmoia.

And so the torch passes on, and the story of the Bible in the South Seas is not yet finished, either in number of versions translated or in copies circulated, or in lives and nations changed, or in gifts of talent and money consecrated to this great task. What has been told here is only part, a very small part, of the great story. Its telling will perhaps arouse in the mind of some reader the desire to have at least some share in this most glorious privilege.

Chart of some Bible Translations in the South Seas.

(In many cases the versions depended upon more than one source.)


Tahiti.
Rarotonga.
Samoa.
Tonga.
Lifu
Motu
Fate (Also from Samoa).
Saibai
Erromanga (Also from Rarotonga)
Niue
Rotuma
Futuna
Aniwa
Aneityum
Tanna
Fate (Also from Rarotonga)
Lifu
Mare
New Britain (Also from Fiji)
Epi and other New Hebrides versions.
(Many other New Hebrides versions)
Several New Guinea versions.
Uvea
Mota
Many Solomon Is. versions.

Chronological List of the Growth of Scripture Translation in Oceanic Languages.

At the first mention of a language the name is given in clarendon type.

1817. **Tahiti,** Society Is., Sel. B. in 1838. **First Scrip. in Polynesia.**

1824. Tahiti, Dan., Ru. Esth.

1827. **Hawaii,** Sandwich Is. Sel. B. in 1843.
Maori, New Zealand Sel. B. in 1858.

1828. Hawaii, Mt.
Rarotonga Cook Is. Gal. B. in 1851.

1829. Hawaii, pt. Ex., Lev.
Tahiti, N.T.

1831. **Tonga,** Friendly Is. Sel. B. in 1862.

1833. Maori, Mt., Jn. Ac., Rom., 1 Cor.

1835. Hawaii, N.T.

1836. **Fiji,** Sel. B. in 1864.
Rarotonga, N.T.
Samoa, Mt. B. in 1855.

1836(?) **Marquesas,** the most easterly group of Polynesia. Sel.

1837. Maori, N.T.

1838. Tahiti, B.
Rarotonga. Gen.

1839. Fiji, Mk.

1843. Hawaii, B.

1844. Tonga, Gen., 1 and 2 Sam. Pts. Mt. Lk., Jn., Ac. All Epp. except Heb.

1846. Samoa, N.T.

1847. Fiji, N.T.
Mare or **Nengone,** Loyalty Is. Sel. B. in 1903. **First Scrip. in Loyalty Is.**
Samoa, Ps.

1849. Tonga, N.T.

1851. Rarotonga, B.

1853. **Aneityum,** New Hebrides. Mk. B. in 1879. **First Scrip. in New Hebrides.**

1854. Fiji, Gen., Ex., Ps.

1855. Samoa, B.
Mare, Mk.

1855(?) **Lifu.** Loyalty Is., Sel.B. in 1890.

1857. Aneityum. Jonah.
Rotuma, N. of Fiji, Sel. N.T. in 1870.

1858. Marquesas, Jn.
Marshall Is. or **Ebon,** N.E. of Ladrone Is. Sel. N.T. in 1885.

1859. Maori, B. Lifu Mk.
Ponape, Ascension Is., Caroline Group, Sel. N.T. in 1887.

1860. **Gilbert Is.** S. Pacific, Sel. B. in 1893.
Uvea, or **Iaian,** Loyalty Is., Sel. B. in 1901.

1861. **Niué** or **Savage** Is., Cook Islands. Mk., B. in 1904.

1862. **Kusaie** or **Ualan,** Caroline Is., Sel.
Ponape, Jn.
Tonga, B.

1863. Aneityum, N.T.
Kusaie, Jn.
Marshall Is., Mk.

1864. **Eromanga,** New Hebrides, Gen.
Fiji, B.
Gilbert Is., Mt., Jn., Eph.
Mare, N.T.
Mota, Banks Is. N. of New Hebrides, Lk. B. in 1912. **First Scrip. for Solomon Is.**
Narrinyeri, S. Australia. Sel. **First Scrip. in Australia.**

1866. **Efate** or **Fate,** New Hebrides. Mk. N.T. in 1889.
Kusaie, Mt.
Niué, N.T.

1868. Eromanga, Gen.
Kusaie. Mk.
Lifu, N.T.
Mare, Gen.
Uvea, Lk.

1869. **Futuna,** New Hebrides, Mk.
Rotuma, Lk. Pt. Ac. 1 Thess. Jas.
Tanna, Kwamera or **S.E. Tanna,** New Hebrides, Sel. N.T. in 1890.

1870. Lifu, Ps.
Mafu or **Noefur,** Dutch New Guinea, Mk. **First Scrip. in New Guinea.**
Niué, Gen.
Rotuma, N.T.

1871. **Aniwa,** New Hebrides, Sel. N.T. in 1898.
Kusaie, Lk.

1873. Gilbert Is., N.T.

1874. Efate, Jn. Gen.

1875. Mafur, Gen.
Nguna Tongoa, New Hebrides, 1 Jn. B. in 1912.
Ponape, Gen., Ex.

1876. **Opa (Waluringi),** Leper Is., New Hebrides. Sel.

1877. Aniwa, Mt.

1878. **Keapara,** New Guinea, Sel.
Mafur, Lk.
Marshall Is., Gen.
Tanna S.E., Mt.
Uvea, N.T.
Uvea (Wallis Is.), N. of Fiji. Sel.

1879. Aneityum, B.
Florida Is. or **Ngela,** Solomon Is., Sel. N.T. in 1923.
Mer or **Murray Is.** or **Miriam,** Torres Straits, Mk.

1880. **Dieri,** S. Australia, Sel. N.T. in 1897.
Mortlock, Caroline Is., Mk. N.T. in 1883.
Uvea, Ps.

1881. Mafur, Mt.

1882. **Bugotu** or **Ysabel** or **Mahaga,** Solomon Is., Jn. N.T. in 1914
Duke of York Is., New Britain, Mt.
Florida Is. Lk., Jn.
Motu, Port Moresby, New Guinea., Mk. N.T. in 1901.
Ponape, Josh.
Raga or **Qatvenua,** Pentecost Is., New Hebrides, Sel.

1883. Mafur, Jn. Ac.
Mortlock, N.T.
Mota, N.T.
Ponape, Judg. Ru.
Tanna, S.E., Gen.

1884. **Mabuiag (Saibai)** Western Is. of Torres Straits, Mk.
San Cristoval (Wango), Solomon Is. Sel.

1885. **Daui** or **Suau,** New Guinea. Mk.
Marshall Is., N.T
Mer., Jn.
Mota, N.T.
New Britain. N.E. of New Guinea. Sel. Jonah. N.T. in 1901.

1886. **Epi (Baki)** or **Western Epi.** New Hebrides. Mk.
New Britain, Ac.
Tanna, Weasisi or **N.E. Tanna,** New Hebrides, Sel. N.T. in 1923.
Toaripi, Papua, Sel. N.T. 1914.

1887. Ponape, N.T.

1888. **Kiwai,** Fly River, Papua, Sel.
Futuna, Ac.
Mafur, 1 Sam.

1889. Efate, N.T. Union version with Nguna Tongoa.
Marshall Is., Ps.
Mota, Gen, Ru.
Ponape, 1 and 2 Sam.; 1 and 2 Kg.
Santo, Tangoa or **South Santo,** New Hebrides. Sel.

1890. **Epi Tasiko** or **S.E. Epi,** New Hebrides. Sel.
Lifu, B.
Santa Cruz, north of New Hebrides, Sel.
Tanna, S.E., N.T.
Ulawa, Solomon Is., Sel. N.T. in 1911.

1891. Futuna. Ps.
Roro. New Guinea, Sel.

1892. Epi S.E., Mt.
Epi W., Mt.
Keapara, Mk.
Malekula Pangkumu, New Hebrides, Mk.
Malo, St. Bartholomew Is., New Hebrides, Mk.
Ruk, Caroline Is., Gen., Ex.
Santo S., Mt.
S. Cristoval, Fagani, Sel.

1893. Gilbert Is., B.
Malekula Uripiv, New Hebrides, Mk.

1894. **Dobu,** Papua, Mk. B. in 1926.
Malekula Aulua, New Hebrides, Mt.
Panaieti, Papua, Mk.
Santo, S., Jn.
Torres Is., New Hebrides, Lk. Jn.

1895. Kusaie, Ac., Phil.—2 Thess. 1, 2, 3, Jn. Ru.
Wedau, Papua, Sel. N.T. in 1927.
Tanna, N.E. Lk.

1896. Duke of York Is., Mk.
Futuna, Jon.
Ulawa, Mt.

1897. Dieri, N.T.
Epi, Laewo or Eastern Epi, New Hebrides, Jn.
Lakona, Banks Is., Sel.
Malekula, Aulua, Jon., Ac.
Malekula, Pangkumu, Jn.
Malo, Lk., Ac.
Tubetube, Slade Is., Papua Sel.

1898. Aniwa, N.T.
Epi, Bieria or **S.W, Epi.,** New Hebrides, Lk.
Futuna, Jas. 1 and 2, Pst. 1, 2, 3, Jn., Ja.
Mwala, Saa. S.E. Mwala, Solomon Is., Mt. N.T. in 1910.
Tavara, S.E. Papua, Mk.

1899. **Fanting** or Lonwolwol, Ambrym, New Hebrides, Lk.
Keapara, Goss., Ac.
Kiriwina, Trobriand Is., Sel.
Malekula Uripiv, Lk.
Marshall Is., Ps.

1900. **Mabuiag West Is.** Torres Straits, Goss.
Ruk, Lev., Ru., Esth. Ps.
Tanna Lenakel or S.W. Tanna, New Hebrides. Mt.

1901. Malekula, Aulua, Philem.
Malo, Jn.
Motu, N.T.
New Britain, N.T.
Santo, Nogugu or **N.W. Santo,** New Hebrides, Jn.
Uvea B.
Wedau Gen.

1902. Daui Ac.
Guadalcanar Vaturanga, Solomon Is., Sel.
Mer. Mt., Lk.
Namau, Purari River, Papua, Sel., N.T. in 1920.
Nauru or **Pleasant Is,** W. of Gilbert Is., Mt., Jn. B. in 1918.
Tanna, S.W., Mk. —Ac., 1, 2, 3, Jn., Rev.
Toaripi. Goss.

1903. **Binandere,** N.E. Papua, Sel.
Houailou or **Wailu,** New Caledonia Mt. N.T. in 1922.
Malekula Pangkumu Ac.
Mare B.
Mwala Lau, N.E. Mwala., Solomon Is., Sel. N.T. in 1929.

1904. Aniwa, Gen. and Jon.
Malekula, Ahamb, New Hebrides, Sel.
Mukawa, Cape Vogel, Papua, Lk. B. in 1925.
Santo, Santo Bay or **N.E. Santo.** New Hebrides, Mt.

1905. Guadalcanar Vaturanga, Lk.
Malekula Meaun, New Hebrides, Sel.
Guadalcanar Vaturanga, Lk.
Malekula Sinesip, New Hebrides, Sel.
Malekula Uripiv, Ac.
Marquesas, Mt.
Mwala, Lau, Mt.
Santo, Hog Harbour or **E. Santo,** New Hebrides, Mk.
S. Cristoval Wango, Lk.

1906. Epi, S.E., Lk.
Maewo, Aurora Is., New Hebrides, Sel.
Malekula Kuliviu, New Hebrides, Mk.
Malo, Mt. Gal. Eph., Phil., Tit., Philem.
Nauru, Gal. 1, 2, Tim. 1, 2, 3, Jn.
Santo, N.E., Ac.
Santo, N.W. Mk., Lk., Ac.

1907. **Mailu** or **Magi,** Toulon Is., Papua, Mk.
Nauru, N.T.
Paama, New Hebrides, Mk.
Santo, E., Jn.

1908. Dobu, N.T.
Chamorro, Guam Is., S. Pacific, Goss., Ac., Ps.
Jabim or **Yabim,** New Guinea, Lk, N.T. in 1924.
Kiriwina, Mk.
Nguna Tongoa, O.T.
Raga, Gen.
Ubir, Collingwood Bay, Papua, Sel.

1909. Eromanga, N.T.
Mwala Fiu, Solomon Is., Sel., Mt.
Santo, N.E., Jn., Phil. 1 and 2, Tim.
Santo Tasiriki or **S.W. Santo,** New Hebrides, Jn.

1910. Daui, Jn.
Epi, S.E., Ac., 1 Jn.
Kate or **Kai,** Papua, Mk.
Mwala Lau, Goss
Mwala Saa, N.T.
Namau, Mt.
Paama, Jn.
Ponerihouen, New Caledonia, Mk.
Raga, Lk.

1911. Kiwai, Mk.
Mailu, Ac.
Ragetta, near Astrolabe Bay, Papua, Sel.
Ragetta Siar, near Astrolabe Bay, Papua, Sel.
Ulawa, N.T.
Windessi, Dutch New Guinea. Sel.

1912. Binandere, Lk.
Bugotu, Is., Hag., Zech.
Futuna, Gal.–Rev.
Keapara, Rom., Eph., Phil., Col., 1 Jn.
Mota, B.
Nguna Tongoa B.
Omo, New Ireland, New Britain Is., Mk.
Roviana, New Georgia, Solomon Is., Sel.
Santo S., Ac., Gal., 1, 2, 3, Jn.
Santo, S.W., Gen., Jon.

1913. **Bwaidoga,** E. New Guinea, Sel.
Daui, Mt.
Malekula, Pangkuma, Lk.
Opa, Nduindui, Leper's Is. New Hebrides, Sel.
Santo E., Lk., Ac. 1, 2, 3 Jn.

1914. Bugotu, N.T.
Epi, W. Ps., Phil., 1 and 2 Thess.
Marshall, Is., Ex-Is.
Mwala Malu, N. Malu, Solomon Is., Mt. N.T. in 1923.
Mwala Lau., Gen.
Toaripi, N.T.

1915. **Bambatana,** Choiseul Is., Solomon Is., Sel.

1916. **Guadalcanar, Logu,** Solomon Is., Sel.
Opa Nduindui, 1 Thess.
Nobonob, New Guinea, Sel.
Roviana, Mk.

1917. Kiwai, Mt.
Fanting, Mk.
Laewomba, Markham River, New Guinea, Sel.
Mailu, Mt.
New Britain, Gen., Ex., Josh., Ps.
Zia or **Waria,** Waria River, New Guinea, Sel.

1918. **Malekula Orierh,** New Hebrides, Mk.
Nauru, B.
Santo, N.W., Eph., Jas.–Jn.
S. Cristoval, Bauro, Solomon Is., Sel.
S. Cristoval, Wango, Jn.
Santa Cruz., Reef Is., N. of New Hebrides, Sel.

1919. **Amele,** near Astrolabe Bay. Papua, Sel.
Daui, Lk.
Kate, Lk., 1, 2 Thess.
Patpatar or **Pala,** New Ireland, New Britain Is., Sel.
Vella Lavella, Bilua, New Georgian Is., Solomon Is., Mk.

1920. Mailu, Lk., Jn.
Namau, N.T.

1921. **Manus Is.,** Admiralty Group, Mk.
Mukawa, N.T.
Nuguor. Caroline Is., Mk.
Paama, Ac. 1 Jn., Ju.
Patpatar, Jn.
S. Cristoval, Arosi, Solomon Is., Goss., Ac.

1922. Houailou, N.T.
Malo, 1, 2 Tim. Jas. 1, 2, 3 Jn., Ju.
Ono, Cromwell Mts., New Guinea, Sel.

1923. Bugotu, Prov.
Florida Is., N.T.
Malekula Aulua, Lk.
Mwalo, Malu, N.T.
Orokolo, near Purari River, Papua, Sel.
Tanna, N.E., N.T.

1924. Jabim, N.T.
Santo, S.W., Mk. Ac.

1925. **Aranda,** Hermannsburg, Central Australia, Lk.
Azera, New Guinea, Sel.
Mukawa, B.
Raga, Jn.
Ragetta, Lk.
Santa Cruz, Tikopia, N. of New Hebrides, Sel.

1926. Dobu, B.
Kiwai, Lk., Jn.
Kiwai Goaribari, Omadi River Papua. Mk.
Orokolo, Goss.
S. Cristoval Rumatari, Solomon Is., Sel.
Santa Cruz, Reef Is., Pileni, Sel.
Santa Cruz, Reef Is., Nifiloli, Sel.
Santa Cruz, Utupua, Sel.
Santa Cruz, Vanikolo, Sel.

1927. Bambatana, Mk.
S. Cristoval Tawarafa, S.E. Solomon Is., Mk.
Wedau, N.T.

1928. Aranda, Goss.
Epi, W., 1, and 2 Cor.
Mwala Kwara'ae, Sel.
Mwala Lau, N.T.
S. Cristoval, Ananiwei, Solomon Is., Sel.
S. Cristoval, Star Harbour, Solomon Is., Sel.
Tubetube, Lk.

1930. Mwala, Kwara'ae, Mt.
Worrora, N.W. Australia, Mk.

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